Gazetteer of Ulwar

1878

GAZETTEER OF ULWUR.

BY

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LATE SETTLEMENT OFFICER OF ULWUR.

HIS HIGHNESS MAHARAO RAJA MAUGAL SINGH,
CHIEF OF ULWUR.

LONDON:
TRÜBNER & CO., LUDGATE HILL.
1878.

Ballantyne Press.
BALLANTYNE, HANSON AND CO.
EDINBURGH AND LONDON


MAP OF ULWUR STATE
NABHA
GOORGAON
JHUJJHUR
Transferred to Patiala
KOT KASSIM JEYPOOR
To Delhi
Mandan
Nimrana
Bahror
Barod
Mundawar
Sabi R.
Ajeraka
Fatehabad
Shahbad
Bagheri
Alamdi
Harsoli
Kishangarh
Khairthal
Tapokra
Indor
Madana
Damdamma
Tijara
Sarehta
Baghor
Balaria
Harsora
Hamirpur
Hajipur
Bansur
Rampur
Narainpur
Talbarich
Mubarakpr
Shekhpur
Bahadurpur
Bandoli
To Ferozpur
Nogawan
BHURTPOOR VILLAGES
Ramgarh
Lasswaree
ULWUR
Dehra
Govindgarh
Malakhera
Lachmangarh
Maujpur
Kathumbar
Sonk
Ghazikathana
Kherli
Kankwari
Partapgarh
Tahla Talao
Rajgarh
JEYPOOR VILLAGES
Sonhar
Kherli
Samucha
To Agra
Ajabgarh
Deoti Lake
Rajpura
Baswa
Reni
Mandawar Station
Baldeogarh
Bhangarh
Bewai Station
Bandikui
From Jeypoor
JEYPOOR
BHURTPOOR
Scale 8 Miles to 1 Inch
0 1 2 3 4 5 6 7 8
References
Unmetalled Road
Metalled Road
Railway
Railway Station
Tahsil
Village Site
Bandh or dam
Nadi or River
Hills

ERRATA.

Page 19, line 15 from top, *for* "Húcháwan," *read* "Kúchawan."
" 20, " 3 from bottom, *for* "Samral," *read* "Samrat."
" 23, " 7 from top, *for* "Before his death," *read* "Before his death, in in the year of turmoil, 1857."
" 31, " 21 " " *for* "tree," *read* "trees."
" 32, " 36 " " *for* "Phythanthus," *read* "Phyllanthus."
" 36, " 9 " " *for* "Búbbúl," *read* "Bulbul."
" 37, " 20 " " *for* "Mathra," *read* "Mathura."
" 39, " 24 " " *for* "Chauhám," *read* "Chauhán."
" 52, " 13 " " omit stop after "Baldeo."
" 59, " 24 " " *for* "Lás Dás," *read* "Lál Dás."
" 61, " 13 " " *for* "Dádoi," *read* "Dádú."
" 66, " 2 from bottom, *for* "dekhai," *read* "dekhat."
" 67, " 10 " " omit comma between "Nakh, Sakh."
" 95, " 24 " " *for* "this property," *read* "the property."
" 97, " 15 " " *for* "acres," *read* "bighas."
" 105, " 2 " " *for* "Silthet," *read* "Silhet."
" 127, " 14 from top, *for* "the area, &c., see page 191," *read* "present rent rates and Revenue, see pages 187 and 189."
" 136, " 21 from bottom, *for* "191," *read* "189."
" 139, " 28 " " *for* "191," *read* "189."
" 140, " at bottom, *for* "191," *read* "189."
" 142, " 13 from bottom, *for* "191," *read* "189."
" 144, " 30 " " *for* "188, 192," *read* "187, 189."
" 154, " 11 from top, *for* "Alwar," *read* "Ulwur."
" 160, " 9 " " *for* "partly in," *read* "partly in Kater."
" 162, " 14 from bottom, *for* "tahsis," *read* "tahsíls."
" 196, " 9 " " *for* "Banisráwab," *read* "Bainsráwat."
" 197, " 9 " " *for* "Kahan," *read* "Kalián."
" 197, " 8 " " *for* "Kahir," *read* "Kabír."
" 198, " 7 from top, *for* "Dasapra," *read* "Dasahra."
" 198, " 11 from bottom, *for* "88," *read* "98."

with some notice of this tract.

The ancient country of Mewát may roughly be described as contained within a line running irregularly northwards from Díg in Bhartpur to about or somewhat above the latitude of Rewárí, then westwards below Rewárí to the longitude of a point six miles west of the city of Ulwur,

A

GAZETTEER OF ULWUR.

PART I.

HISTORICAL SKETCH.

CHAPTER I.

The present territory of the Ulwur State, which is 3024 square miles in extent, and contains a population of about 800,000, is composed of several tracts called the Ráht, the Wál, portions of Narúkhand or the Narúka country, of the Rájáwat country, and of Mewát. It lies S.W. of Dehli, its nearest point being about thirty-five miles distant from that city.

The Ráht lies on the north-west border. It is the country of Chauhán Rájpúts, the head of whom claims to be the living representative of the famous Pirthwí Ráj, king of Dehli, who fell in battle with the invading Musalmans.

The Wál is on the western border, and is occupied chiefly by Rájpúts of the Shekháwat clan, which is so important in the adjoining State of Jaipur.

The Rájáwat country, in the south-west, was the territory of the once powerful Rájáwat Rájpúts of Jaipur.

Narúkhand, in the south-east, was held by the Narúka Rájpúts. More regarding these small tracts will be found under "Districts," and a general description of the State at the beginning of Part II.

The city of Ulwur, which is situated near the centre of the State, is in Mewát, of which it is now the largest and most important town. More than half the territory of the State, too, is in Mewát. The famous hills and strongholds of Mewát are in the part now included within the limits of Ulwur. In that portion, too, has usually been for many centuries the seat of its Government. An historical sketch of Ulwur must, then, begin with some notice of this tract.

The ancient country of Mewát may roughly be described as contained within a line running irregularly northwards from Díg in Bhartpur to about or somewhat above the latitude of Rewárí, then westwards below Rewárí to the longitude of a point six miles west of the city of Ulwur,

and then south to the Bárah stream in Ulwur. The line then turning eastwards, would run to Díg, and approximately form the southern boundary of the tract.

The Mewát country possesses several hill ranges. Those under which lie the city of Ulwur and those which form the present boundary to the north-east were the most important. Tijára, lying near the latter, contended with Ulwur for the first place in Mewát.*

The mass of the population of Mewát are called Meos ; they are Musalmans, and claim to be of Rájpút extraction (see Meos). They must not, however, be confounded with the Mewáttí chiefs of the Persian historians, who were, probably, the representatives of the ancient Lords of Mewát. These Mewáttís were called Khánzádas (see Khánzádas), a race which, though Musalman like the Meos, was and is socially far superior to the Meos, who have no love for them, but who in times past have united with them in the raids and insurrections for which Mewát was so famous, and which made it a thorn in the side of the Dehli emperors. In fact, the expression "Mewáttí" usually refers to the ruling class, while "Meo" designates the lower orders. The latter term is evidently not of modern origin, though it is not, I believe, met with in history, and the former is, I think, now unusual, "Khánzáda" having taken its place.

Mewát is repeatedly mentioned by the bard Chand in the Pirthwí Ráj Rása. Mahesh, Lord of Mewát (*Mewátpatti*), is described as doing homage to Bisaldeo Chauhán of Ajmír in s. 821 (A.D. 764), and his descendant "Mungal" was conquered by the famous Pirthwí Ráj of Dehli. Mungal and Pirthwí Ráj married sisters, who were daughters of the Dahima Rájpút, Chief of Biána, whose fort was afterwards so celebrated in Mughal history.

That these Lords of Mewát were of the Jádú Rájpút clan, would appear from the fact that local tradition declares it, and from converted Jádús being called by the old Musalman historians "Mewáttís,"† a term Chand applies to a Mewát chief of the Lunar race, of which race the Jádú Maharaja of Karaulí calls himself the head (see page 3, note †).

The earliest mention of Mewát by the Musalman historians, so far as I can ascertain, is in the Táríkh Fíroz Sháhí, where its control by the Emperor Shamsuddín Altamsh, who died in A.D. 1235, is alluded to.‡ Some years after that date, Ghiyásuddín Balban, before he came to the throne, and when Governor of Hánsí and Rewárí, distinguished himself in expeditions against the inhabitants of Mewát.§ After the accession of Balban in A.D. 1265, he felt the repression of the plunderers of Mewát to be the first of his duties. Owing to the neglect of those in power, they had become very troublesome indeed ; and, aided by the density and extent of the jungles, which reached to the city of Dehli, they made raids even to the walls, and the gates had to be shut at afternoon prayer,

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* Elliot's Mus. Hist., vol. iv. p. 273.

† Blochman's Áin-i-Akbarí, vol. i. p. 334.

‡ Ibid., vol. iii. p. 104.

§ Brigg's Translation of Farishta, vol. i. p. 249.

after which hour no one ventured out. At night they prowled into the city, and the inhabitants felt very insecure. The Emperor organised an expedition against the Mewáttís, of whom large numbers were put to the sword. Police posts were established in the vicinity of the city, and placed in charge of Afgháns, with assignments of land for maintenance, and the army being supplied with hatchets, cleared away the woods round Dehli. The tract thus cleared was considerable, and became well cultivated.* This operation of Balban's seems to have been so effectual that there is little mention of Mewát for a hundred years, during which the chiefs of Mewát appear to have maintained satisfactory relations with the authorities at Dehli. For after the death of Emperor Fíroz Sháh in 1388, we find Bahádar Náhar Mewáttí, whose stronghold was at Kotila or Kotal in the Tijára hills, occupying the place of a powerful noble at Dehli. This Bahádar Náhar, a Jádú Rájpút by birth, is the reputed founder of the Khánzáda race, which became so renowned in the history of the empire.†

In conjunction with the household slaves of Fíroz Sháh, Bahádar Náhar aided Abubakar, grandson of the late Emperor Fíroz, in expelling from Dehli Abubakar's uncle Násiruddín, and in establishing the former on the throne. In a few months, however, Abubakar had to give way before Násiruddín, and he then fled to Bahádar Náhar's stronghold, Kotila, where he was pursued by Násiruddín. After a struggle Abubakar and Bahádar Náhar surrendered, and Abubakar was placed in confinement for life, but Bahádar Náhar received a robe and was allowed to depart. Two years later, the Emperor being ill, Bahádar Náhar plundered the country to the gates of Dehli, but Násiruddín, before he had quite recovered from his illness, hastened to Mewát and attacked Kotila, from whence Bahádar Náhar had to fly to Jhirka, a few miles to the south in the same range of hills, and remarkable for its springs.

In A.D. 1392, the Emperor Násiruddín died, and Bahádar Náhar, allied with one Mallú Yakbál Khán, held the balance between two rival claimants of the throne.‡ He would not allow either to gain an advantage over the other, so that for three years there were two emperors residing in the city of Dehli.

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* See Brigg's Farishta, vol. i. 255, and Musalman Historians, vol. iii. p. 104.

† In speaking of Hasan Khán, the Mewáttí or Khánzáda Chief who was Bábar's great opponent, one Musalman historian states that his family had enjoyed regal power up to the time of Fíroz Sháh, when Bahádar Náhar flourished. Tradition tells of old Jádú chiefs of Tijára, in the neighbourhood of which we first hear of the Khánzáda family. Bábar, however, says that Hasan Khán's ancestors had governed Mewát in uninterrupted succession for nearly two hundred years; evidently dating the importance of the family from the time of Bahádar Náhar. It is therefore most probable that Bahádar Náhar was a member of a royal but fallen Jádú family, as the Khánzádas themselves relate (see page 40), and that he or his father became a Musalman to gratify the Emperor Fíroz and obtain power.

‡ Brigg's Farishta, vol. i. p. 471 to 481, and Musalman Historians.

Several historians, including the great conqueror himself, make prominent mention of the conduct of Bahádar Náhar during the invasion of Timurlang in A.D. 1398. Timur states that he sent an embassy to Bahádar Náhar at Kotila, to which a humble reply was received. Bahádar Náhar sent as a present two white parrots which had belonged to the late Emperor. Timur remarks that these parrots were much prized by him. Subsequently Bahádar Náhar and his son, together with others who had taken refuge in Mewát, came to do homage to Timur. Amongst these was Khizar Khán, who so ingratiated himself with the Mughal that, after the departure of the latter, he, calling himself Timur's viceroy, became virtually emperor of Hindustan, and mention is made of his besieging Bahádar Náhar in Kotila, which he destroyed, and compelled the Mewáttís to take refuge in the mountains, A.D. 1421.*

This is the last mention of Bahádar Náhar, who seems to have played a prominent part on the political stage for more than thirty years. The range of hills where he had established himself was peculiarly well suited for defence (see Tijára), and on them he and his family seem to have had a series of strongholds, the ruins of which are still considerable.

The viceroy, Khizar Khán, was succeeded in A.D. 1421 by Saiyad Mubárak, who, in A.D. 1424, ravaged rebellious Mewát. The Mewáttís "having laid waste and depopulated their country," took refuge in the mountains of "Jahra,"† a place which was so strong that the Emperor had to return to Dehli without taking it. A year after he again marched against Mewát, when Jallú and Kaddú,‡ grandsons of Bahádar Náhar, and several Mewáttís who had joined them, pursued the tactics adopted the previous year, and after laying waste their own territories, took up a position at Indor in the Tijára hills, ten miles north of Kotila. After resisting for some days, they were driven from Indor, which the Emperor destroyed. The insurgents retreated to the mountains of Ulwur, the passes of which they defended with much obstinacy, but eventually they had to surrender. These repeated expeditions against the Mewáttís did not render them quiet, and four months after the attack on Ulwur the Emperor had again to send troops against them. These troops carried fire and sword throughout the whole of Mewát,§ which, however, remained a place of refuge to escaped prisoners.

In A.D. 1427, the Emperor, after putting to death Kaddú Mewáttí above mentioned, sent troops into Mewát, the inhabitants of which as usual abandoned their towns and fled to the mountains. Jallú (Bahádar

* Brigg's Farishta, vol. i. p. 495, and Musalman Historians, vol. iii. p. 449, and vol. iv. pp. 35, 53.

† No doubt Tijára, the initial letter of which was omitted.

‡ I can find, local tradition notwithstanding, historical mention of only one son of Bahádar Náhar who seems to have been of any account. This was Mubárak Khán, who, when acting with his father's old ally Mallú Yakbal Khán, was assassinated by him.

§ Brigg's Farishta, vol. i. p. 518, and Mus. Hist., vol. iv. p. 61.

Náhar's grandson), with Ahmad Khán and Malik Fakaruddin, who probably belonged to the same family, collected a force within the fort of Ulwur, and defended it so bravely that the imperial commander had to accept a war contribution and return to Dehli.*

In A.D. 1428, the Emperor again marched to Mewát, and for a time at least subdued the country, obliging the inhabitants to pay him tribute. Rewárí is spoken of as being in the hands of a Mewáttí chief.

In A.D. 1450, Bahlol Lodi acceded to the imperial throne. His first military movement was against Mewát. Ahmed Khán Mewáttí, who held the country "from Mahrauli to Ladhú Sarai," near Dehli, submitted to the imperial force and was deprived of seven "parganahs" (subdivisions of districts), but was permitted to hold the remainder as tributary. Ahmed Khán appointed his uncle Mubárak Khán to be perpetually in attendance at court as his representative. During Bahlol's struggle with the king of Jaunpur,† Ahmed Khán Mewáttí for a time supported the latter, and his conduct brought him another visit from the Emperor, to whom he was induced to submit. But Bábar tells us that Mewát was not included in the kingdom of Bahlol Lodi, who never really subjected it.‡

In A.D. 1488 Sikandar Lodi sat upon the throne of Dehli. At this period Tijára was the seat of an Imperial Governor, and a Mewáttí or Khánzáda, Alam Khán, was one of his distinguished officers.§

In A.D. 1526 a new power appeared in India. Bábar, who claimed to be the representative of Timur Lang, after winning the battle of Pánipat, took possession of Dehli and Agra; and determined that his enterprise should not be a mere raid like Timur's, but the foundation of a new and lasting empire. Then it was that the Rájpúts made their last great struggle for independence. They were led by Rána Sankha, a chief of Mewár, who invited the Mewáttí chief, Hasan Khán, to aid the nation from which he had sprung in resisting the new horde of Musalmans from the north.

The political position of Hasan Khán at this time was a very important one. Bábar, in his autobiography, speaks of him as the prime mover in all the confusions and insurrections of the period. He had, he states, vainly shown Hasan Khán distinguished marks of favour, but the affections of the infidel lay all on the side of the Pagans—*i.e.*, the Hindoos; and the propinquity of his country to Dehli, no doubt, made his opposition especially dangerous. Hasan Khán's seat at this time was at Ulwur, but local tradition says that he was originally established at Bahádarpur, eight miles from Ulwur, which was then in the possession of the Nikumpa Rájpúts. || Bábar's great victory over the Rájpúts and Mewáttís at Fatahpur

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* Brigg's Farishta, vol. i. p. 521.

† Ibid., vol. i. p. 553, and Mus. Hist.

‡ Mus. Hist., vol. iv. p. 262.

§ Brigg's Farishta, vol. i. p. 566; Mus. Hist., vol. v. p. 97.

|| In five of the six lists of the thirty-six royal races of Rájpúts collected by Colonel

Sikri relieved him of further difficulty with respect to Mewát, where he proceeded immediately after the battle. Hasan Khán had either fallen in the struggle or he had immediately afterwards been murdered by a servant instigated by his relations. Bábar "advanced four marches from Fatahpur Sikri, and after the fifth encamped six kos from the Fort of Ulwur, on the banks of the River Manisni."* A messenger from Hasan Khán's son, Náhar Khán, arrived begging for pardon, and on receiving an assurance of safety, Náhar Khán came to Bábar, who bestowed on him a "pargana" of several lacs (of dams, of which forty go to the rupee), for his support.

Bábar states that "Hasan Khán's ancestors had made their capital at Tijára," but when he came to Mewát, Ulwur was the "seat of Government." The conqueror bestowed the city of Tijára, which he still designates "the capital of Mewát," on a follower named Chin Timúr Sultán, with fifty lacs of dáms. Fardí Khán, who had commanded the right flank in the battle of Fatahpur Sikri, received charge of the Fort of Ulwur. Bábar himself visited and examined the Fort, where he spent a night,† and the treasure in which he bestowed on his son Humaiyún.

The political power of the Khánzáda chiefs of Mewát was now permanently broken, and they do not again appear, like Bahádar Náhar and Hasan Khán, as the powerful opponents or principal allies of emperors. There was a regular succession of Mughal Governors or Fort Commandants of Ulwur and Tijára; stone causeways were run across the hills in the neighbourhood of Kotila and Tijára; and the anecdotes of Lál Dás, a religious reformer—half Hindú, half Musalman—who flourished in Mewát in the time of Akbar and Shah Jahán, are full of oppressions, practised not by local potentates settled in the country, but by Mughal officers. The Khánzádas still retained local importance, which, as will be subsequently shown, did not quite disappear until the present century. The extent of the territory they once held is pretty well indicated by the Musalman historians, existing traditions, and local remains. Rewárí was at times

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Tod the name "Nikumpa" appears; but Tod could find out nothing of the history of the Nikumpa race, except that they preceded the Sesodias at Mandelgarh in Mewár. Had his inquiries extended to Ulwur, he would have discovered that local tradition declares the Nikumpa to have been the earliest possessors of the town and fort of Ulwur, and of the surrounding territory. Khilora, an important village in Rámgarh, is said to have belonged to them, and the first erection of the fort of Indor is attributed to them. The ruling Nikumpa family is said to have sprung from the no longer existing village of Abhaner, the site of which lies about nine miles north of Ulwur in the Dehra valley, a locality in other respects remarkable (see Religion, page 53). According to a local rhyme they removed from Abhaner to Dadíkar, which is situated deeper in the hills, and somewhat nearer Ulwur. At Dadíkar, Chand Rai Nikumpa is said to have assumed the title of Rájá.

* The Bárah or Rúparel. It is called "Mahnus Nye" in Thorn's plan of the battle of Laswarree.

† Mus. Hist., vol. iv. pp. 262–273.

held by them, at Sonah in Gurgaom, not far from Tijára, considerable tombs and ruins now existing are attributed to them, and the Khánzádas themselves declare that they held 1484 kheras (towns and villages), extending over all Mewát. However, a comparison of their genealogies and records with the Persian histories seems to show that little dependence is to be placed on the former, though, no doubt, they indicate general facts.

Soon after Bábar's death, his successor, Humaiyún, was in A.D. 1540 supplanted by the Pathán Sher Sháh, who, in A.D. 1545, was followed by Islám Sháh. During the reign of the latter a battle was fought and lost by the Emperor's troops at Fírozpur Jhirka, in Mewát, on which, however, Islám Sháh did not loose his hold.

An inscription on a fine tank in the Ulwur Fort states that it had been constructed by Chand Kází, Governor of the Fort (Hákim Killa), under orders from Islám Sháh, and that it was completed in H. 958 (A.D. 1550).

Adil Sháh, the third of the Pathán interlopers, who succeeded in A.D. 1552, had to contend for the Empire with the returned Humaiyún. Adil Sháh had been established on the throne by Hemú, an extraordinarily able and brave man, of a trading or baniya caste, called Dhúsar, whom I mention as he was a native of Mácherí in the present Ulwur territory, and then apparently included in Mewát. Hemú is perhaps the greatest of that class of men who, though sprung from the trading order, are often the most valiant and reliable soldiers and administrators in Native States. He is said to have been originally a weighman in the bazaar, and after his rise he not only enabled Adil Sháh to triumph over those who first opposed him, but when the Mughals reappeared he resisted them successfully, and was regarded by them as the most formidable of their foes. It seems probable that he would have succeeded in finally defeating the invaders, but that he was mortally wounded when winning a victory at Panipat. Before his death he was taken before the young Akbar and Bairám Khán. The latter tried to induce the Emperor to slay him with his own hand, and when he refused, Bairám Khán killed him himself. A force was sent into Mewát to take possession of Hemú's wealth, which was there together with his family, and also to reduce Hájí Khán, a slave of the late Emperor Sher Sháh, but a brave and able general. He was setting up pretensions to rule in Ulwur, but he did not venture to resist Akbar's troops, and fled to Ajmír. At Mácherí, however, where Hemú's family resided, there was much resistance before it was captured. Hemú's father was taken alive, and his conversion attempted. The attempt failed, and he was put to death.*

In these struggles for the restoration of Bábar's dynasty Khánzádas

* Mùs. Hist., vol. iv. p. 484.

apparently do not figure at all. Humaiyún seems to have conciliated them by marrying the elder daughter of Jamál Khán, nephew of Babar's opponent, Hasan Khán, and by causing his great minister, Bairám Khán, to marry a younger daughter of the same Mewáttí. Mirza Hindál, brother of Humaiyún, had been placed in charge of Mewát after the death of Bábar, and when contending with Humaiyún he is once spoken of as having retired to Ulwur, where he was in security. This was before Humaiyún's expulsion.* After Akbar's return, Bairám Khán, when offended, once left the court and went to Ulwur, whence he was induced to return. But though the hills of Mewát may have been attractive to the great discontented nobles of the empire, the people of Mewát seem to have been quiet enough, and the Khánzádas to have become distinguished soldiers in the imperial armies.†

* Mus. Hist., vol. iv. p. 295, vol. v. pp. 189, 202.
† Blochman's Áin-i-Akbarí, vol. i. p. 391.

CHAPTER II.

MEWÁT, when reduced to subjection, yielded a revenue of 169,81,000 tankas * to Bábar, who includes it in his list of conquered states. It appears from the "Áin-i-Akbarí" that the country was divided into two "Sirkárs," or districts, Ulwur and Tijára. Both pertained to the Súbah, or province of Agra; but the term "Mewát" did not officially disappear, as faujdars of Mewát continued to be appointed. The office was sometimes held with the Súbah of Dehli.

The Sirkár of Ulwur contained 43 Maháls or subdivisions, which comprised 1612 villages, having an area of 2,457,410 bighás (1,535,881 acres), and yielding a revenue of 5,924,232 dams, Rs. 1,48,105. The Maháls were as follow :—

(1.) Ulwur.			
(2.) Dehra, situated within the limits of the present Tahsíl of Ulwur.			
(3.) Dadíkar,	do.	do.	do.
(4.) Bahádarpur,	do.	do.	do.
(5.) Mungáná,	do.	do.	do.
(6.) Pinán,	do.	do.	do. Rájgarh.
(7.) Khilaura,	do.	do.	do. Rámgarh.
(8.) Jalálpur,	do.	do.	do. Lachmangarh.
(9.) Bahroz,	do.	do.	do. Mandáwar.
(10.) Rátá,	do.	do.	do. Kishengarh.
(11.) Nogáon,	do.	do.	do. Rámgarh.
(12.) Rasgan,	do.	do.	do. Rámgarh.
(13.) Harsána,	do.	do.	do. Lachmangarh.
(14.) Maujpur,	do.	do.	do.
(15.) Ghát,	do.	do.	do.
(16.) Hasanpur Khorí,		do.	do.
(17.) Balehta,	do.	do.	do. Ulwur.
(18.) Bharkol,	do.	do.	do.
(19.) Bhajera,	do.	do.	do.
(20.) Umran,	do.	do.	do.
(21.) Hájipur,	do.	do.	do. Bánsúr.
(22.) Deotí,	do.	do.	do. Rájgarh.
(23.) Kohráná,	do.	do.	do. Bahror.

* Presumably Sikandarí tankas, or Rs. 8,490,50. See Thomas Pathan's Kings of Dehli, p. 391.

† Blochman's Translation of Áin-i-Akbarí, p. 493.

(24.) Mubarikpur, situated within the limits of the present Tahsíl of Rámgarh.

(25.) Baroda Meo,	do.	do.	do.	Lachmangarh.
(26.) Ismaílpur,	do.	do.	do.	Kishengarh.
(27.) Khairtal,	do.	do.	do.	
(28.) Harsaulí,	do.	do.	do.	

(29.) Toda Bhíl,
(30.) Antela Bhálerá,
(31.) Bairát,
(32.) Balhár,
(33.) Baroda Tatali Khán,
(34.) Ghátâ, or Lísáná,
(35.) Hasanpur Mundawar,
(36.) Kíyára, *alias* Bhángarh,
(37.) Ghát Pírán, *alias* Rámpur,
(38.) Mandáorá,
(39.) Bhítwán,
(40.) Bhadáwar,
(41.) Náhar Kho,
(42.) Muhammadabad,
(43.) Koládár,

} Generally in Jaipur territory.

The Sirkár of Tijára was made up of 18 Mahẃls, containing 253 villages, with an area of 200,976 bighás, or 125,600 acres, and yielding 3,22,92,880 dams, or Rs. 807,322. The Maháls were—

(1.) Tijára.
(2.) Indor, in the present Tahsil of Tijára.

(3.) Pur,	do.	do.	Kishengarh.
(4.) Bambohra,	do.	do.	
(5.) Ghar Ká Thaná,		do.	

(6.) Ujíná,
(7.) Umrá Umrí,
(8.) Pínagwán,
(9.) Jhamráwat,
(10.) Khánpur,
(11.) Sákras,
(12.) Sántháwári,
(13.) Fírozpur Jhir,
(14.) Tatahpur,
(15.) Kotla,
(16.) Kharera,
(17.) Besurú,
(18.) Nagína,

} Generally in Gurgaom district of British territory.

Akbar appears to have given some attention to Mewát. In H. 957 (A.D. 1579), he visited Ulwur on his way to Fatahpur Síkrí.

Local tradition says that under his direction a turbulent class called Malliks, who were settled at Mungána, a few miles south of Ulwur city, was exterminated, and the present village of Akbarpur founded on the site of Mungána, which was destroyed. But no mention of this is made in the

Persian history of Badaúní, although the historian was with Akbar on his visit to Ulwur.* These Malliks seem to have been Rájpúts converted to Islám. There were traditions of them both in the north and east, as well as to the south of Ulwur, but none now survive. In fact, Mewát seems to have given the Mughal Government but little real trouble. Even tradition speaks of but one serious *emeute* on the part of the old rulers of the country. This is said to have occurred in Aurangzeb's time, when Ikrám Khán Khánzáda plundered the country and took from the Governor of Tijára his standard and kettledrum. But it is not pretended that Ikrám Khán made himself really formidable (see Tijára).

An old book † in the possession of one Hákim Zakaria, of Ulwur, states that the famous Sawáí Jai Singh of Jaipur obtained Ulwur in *jágír* from Aurangzeb. However, he was permitted to hold it for a few years only, because it was pointed out to the Emperor that the fort was too strong and too near Dehli to be left in the possession of the Jaipur Rája. The Emperor sent a person to make a plan of the Ulwur fort, which, after taking it out of the hands of Sawáí Jai Singh, he repaired and garrisoned with imperial troops. It would appear that Aurangzeb himself visited Ulwur, for the inscription on a mosque in the city notifies it was built by his order.

About A.D. 1720, when Muhammad Sháh was Emperor, Chúraman, the first great Ját freebooter, reached Tijára, plundering the country wherever he went (see Tijára). He does not seem to have effected a permanent lodgment; but between A.D. 1724 and 1763 the Játs overran the country. They occupied Bánsúr, Hájipur, Rámpur, Kishengarh, Mandáwar, Bárod, Bahror, Karníkot, Tijára, and their progress was more especially marked between A.D. 1745 and 1763, when the energy of Surajmal, the grand-nephew of Chúraman, directed them. After his death the Sikhs plundered in the Tijára district, from which the Játs were ousted by Najaf Kúlí Khán, a converted Rahtor Rájpút, and Jágírdar of Rewárí, who had risen in the service of the imperial commander-in-chief, the famous Najaf Khán. Kúlí Khán ‡ tried to oust

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* At the time of Akbar's visit there was a celebrated saint, named Shekh Mubárak Mulána, resident at Ulwur. A long story is told of how Akbar visited him, and was made to feel his miraculous power. One would have expected that the story would have had so much foundation as consists in an actual visit of Akbar to the shekh. But there is almost proof positive that it has not that foundation. Badaúní was with Akbar, observing his proceedings. He had the highest veneration for the shekh, a sketch of whose life and the time of whose death he gives, and yet he says nothing of the visit, which, had it occurred, would have been one of the greatest events in the shekh's life, and which Badaúní himself would have witnessed.

† This old book, and a Táríkh Hind in the Ráj library, specify the persons appointed to important office in Mewát from Aurangzeb's time to Badan Singh Ját's; but a string of names can be of no value here. The officials were all Musalman.

‡ Najaf Kúlí Khán died at Kánound (now Patiála territory), where Appa Sahib besieged his widow. Ismail Beg came to her assistance, but was taken prisoner by the Márhattas, and eventually died in confinement at Agra.

the Játs from Kishengarh, but failed, and Ismail Beg, also a celebrated Mughal leader, was sent by the Márhattas to supersede him. The two, however, played into each other's hands, and Ismail Beg held Tijára unmolested until the Márhattas, whom he had defied, came to oust him.* After fluctuations of fortune, Ismail Beg was finally defeated at Pátan, near Kot Putlí, and his army scattered. After this the Márhattas occupied Tijára, which some years after was again recovered by the Játs. The Játs, however, were usually more or less subject to Najaf Khán, who was, perhaps, the last of the great imperial officers, and whose dominion embraced all Mewát.

The Narúkas had now joined in the struggle for territory (A.D. 1770–75),† and the Játs, weakened by Najaf Khán, could not resist them. At no time had either Játs or Márhattas held the small tract of country lying south of the towns of Ulwur and Rámgarh and known as Narúkhand, or the abode of the Narúkas, and I must now trace the origin and growth of this great sept, which at present rules the Ulwur State.

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* Keene's Mughal Empire, p. 193 ; and Tijára Local History. The Márhattas, under Sindiah, are once mentioned as retreating on Ulwur before Ismail Beg. Skinner's Life, vol. i. pp. 47, 48.

† Keene, p. 126.

CHAPTER III.

Ude Karan, head of the Kachwáha tribe of Rájpúts, and Chief of the territory now known as Jaipur, took his seat on the "Cushion" in s. 1424 (A.D. 1367). His eldest son, Bar Singh, was the ancestor of the present ruling house of Ulwur. Bar Singh was to have married a certain lady for whom his father in jest pretended a fancy. The joke gave Bar Singh deep offence. He insisted on Ude Karan taking his place as bridegroom, and to any son who might be born of the marriage he resigned his right to the "Cushion" after his father's death.

Náhar Singh was the issue of the marriage, and, accordingly, he succeeded his father, while Bar Singh received only an estate of eighty-four villages, known as Jhák and Mozabad, or Maujábad, small towns twenty-five or thirty miles south-west of the city of Jaipur.

Mairáj, Bar Singh's son, is said to have been at one time in possession of Amer, then the capital town, where he constructed the Maháta Tank. Narú, son of Mairáj, did not retain Amer. He was supplanted by Chandar Sen in s. 1527, and returned to Mozabád. Narú gave his name to the clan descended from him, and known as Narúka. He had five sons—

Lálá, ancestor of the Laláwat Narúkas, to which the Ulwur family belongs.

Dásá, ancestor of the Dásáwat Narúkas, to which the Chief of Uniára and that of Láwa belong.

Tejsi's descendants have villages in Jaipur, and village Hádirhera in Ulwur.

Jeta's descendants had Pípal Khera in Govindgarh, and now have villages in Jaipur.

Chítar's children hold Naitala Kaikari in Ulwur, a very small jágír.

Lálá, the eldest, is said to have declined continuing the struggle for the Amer "Cushion," and his father consequently treated him as a younger son, and in his lifetime consigned his own regal claims (*jugráj kiya*) to the high-spirited Dásá, who also received most of his father's estate, Lálá obtaining only Jhák and twelve villages.

Lálá, however, for the loyal spirit he displayed towards his chief, Bhárat Mal, is said to have received from him the title of Ráo and a banner (Nishán). His son, Ude Singh, served under Bhárat Mal of Amer, and usually led the van of battle (*harol*). His son, Lár Khán, was much with the great Mán Singh, and is said to have received his

title of Khán from the Emperor. Lár Khán's son, Fateh Singh, had issue as follows :—

1. Ráo Kalián Singh.
2. Karan Singh, whose descendant holds village Bahálí of Rájgarh, Ulwur.
3. Akhe Singh, whose descendant holds village Narainpur of Rájgarh, Ulwur.
4. Ranchor Dás, whose descendant holds village Tikel of Jaipur.

Ráo Kalián Singh appears to have been the first of the Laláwat Narúkas to settle in the present Ulwur territory, but Dásáwat Narúkas were already established in the tract called Narúkhand, of which a portion now forms a part of Southern Ulwur territory (see "Aristocracy," page 121). Kalián Singh is said to have lost the old family estate of Jhák in supporting his Chief, Jai Singh, against a rival, and to have received Mácherí, an estate which lay on the eastern border of the Narúkhand of the Dásáwats, and which became included in that tract. His services, however, were chiefly performed at Kámá, which had been bestowed on Sawáí Jai Singh by Aurangzeb, and in the neighbourhood of which the Meos were troublesome. The government of Kámá, now in Bhartpur, seems to have been regarded as difficult and important, for one or more of Sawáí Jai Singh's own sons is said to have taken the place of Kalián Singh, who then returned to Mácherí. It is probable that he continued to consider himself the rightful Jágírdar of Kámá, the claim to which was revived by his descendant, Bakhtáwar Singh. One legend says he returned home in consequence of a prophetic rhyme addressed to him by a lady upon the funeral pile, whose directions he had solicited just before she became "Satí."

"Jáo bas áb des men, Ráo Kaliánjí áp.
Age kul men honge, partápík Partáp."

"Go, dwell in your own land,
Ráo Kalián.
Of your house will hereafter be
The fortunate Partáp."

The date of Kalián Singh's return to Mácherí is given as Asoj Sudi doj s. 1728 A.D. (1671). Kalián Singh had six sons, of whom five had issue. Their seats are all, except Paí, situated in the present Ulwur territory, and were as follows :—

Mácherí, founded or occupied by Ráo Anand Singh, eldest son and head of the family.

Pára, founded or occupied by Shám Singh.

Pái, founded or occupied by Jodh Singh. Nizámatnagar in Ulwur is the present head seat.

Khora, founded or occupied by Amar Singh.

Palwa, founded or occupied by Isrí Singh.

The sons of Kalián Singh are said to have furnished eighty-four horses to the service of Jaipur. A horse represented about 200 cultivated acres.

The Mácherí family split into two (see Genealogical Tree in Appendix); the head of the elder branch is now the Ulwur Chief. The head of the junior is the Thákur of Bíjwár, who is, therefore, more nearly related to the Chief than the members of any of the other four families. Bíjwár, Pára, Pái, Khora, and Palwa are known as the "panch thikánas" of Ulwur, and they and their offshoots together are spoken of as the "Bára Kotrí," a term which was borrowed from Jaipur, where it is applied to some families related to the Chief. It was Ráo Anand Singh's two grandsons who divided the estate of Mácherí. Ráo Zoráwar Singh, as head of the house, remained at Mácherí. Zálim Singh received Bíjwár.

Zoráwar Singh's grandson and second successor was Ráo Partáp Singh, who developed his little estate of two and a half villages into a principality, and threw off allegiance to Jaipur. Partáp Singh's energy and address seem early to have made him prominent in Jaipur.* He contended with the Natháwat Thákur of Chomú for the highest place in Darbár; he was ordered to coerce his turbulent brethren, the Narúkas of Uníárá, whose peace with the Jaipur chief was made by him. He was sent with Jaipur troops to relieve the fort of Ranthambor, the imperial garrison of which was besieged by Márhattas. At length his position or conduct excited jealousy at Jaipur, and a famous astrologer drew attention to the rings in his eyes, which are considered to indicate one destined to kingly dignity. His presence at Jaipur was in consequence thought dangerous to the Chief, and he had to fly for his life. At Rájgarh (in Ulwur), where he stopped, he is said to have met his brethren and to have enjoined them to remain faithful to their Chief, the Rájá of Jaipur. He himself proceeded towards Dehli *viá* Díg, where he took service with the great Ját, Súraj Mal. After the latter's death, his son, Jawáhir Singh, resolved to march to Pokhar through Jaipur territory; and Partáp Singh, still loyal to his Chief, quarrelled with Jawáhir Singh on that account, left him, and returned to Jaipur, where his assistance was much desired. Jawáhir Singh, who had the well-known Sumroo with his army, avoided the direct

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* The sketch of Partáp Singh's career and of the origin of the Narúkas has been chiefly derived from a compilation by the late Díwán Jai Gopál, who was the best-informed of the old Ulwur officials; and another by Sheo Bakhsh Bháráit, one of the most intelligent of the Ulwur rhymers. The works most referred to by Sheo Bakhsh and Jai Gopál are a *bansáoli*, or clan history, of the Kachwáha, compiled under the direction of the Jaipur Thákur of Chomú, a ballad on Partáp Singh, called the "Partáp-rásá," written twenty-five years after the death of Partáp Singh, and a second ballad bearing the same name, written in M. R. Banní Singh's time. However, the sketch has no pretension to accuracy, though probably the transactions in which Partáp Singh took a prominent part are fairly indicated, and the dates of his main successes are sufficiently recent to have been preserved by local tradition, impressed as they would have been on the minds of the people.

route, and tried to make his way through Tonrawátí, a hilly country thirty miles north of Jaipur. There Partáp Singh counselled an attack, and the famous battle of Máonda was fought, in which the Játs were defeated. Sambat 1823 (A.D. 1766), Jawáhir Singh retreated *viâ* Ulwur * to Bhartpur, pursued by the Jaipur forces under one Ráj Singh, an artilleryman. Partáp Singh, after the victory, went straight to Jaipur, and obtained the Chief's permission to build a fort at Rájgarh, near Mácherr. The site of the fort was, at Partáp Singh's request, chosen, and the first matlock struck by Ráj Singh, then returning from the pursuit of the Játs, and this Ráj Singh is said to have subsequently led the Jaipur troops in attacking it.†

This fort of Rájgarh was the first considerable stronghold possessed by Partáp Singh, who for some time after the battle of Máonda preserved friendly relations with his Chief. This appears from the fact of his going in charge of the Chief's heir when the latter went to be married at Bíkánír in s. 1825 (Bíkánír Gazetteer, p. 62). Shortly after he seems to have practically set up for himself. He established relations with Mirza Najaf Khán (the well-known imperial general) and the Márhattas, and encouraged the people of the country to look to him as their protector. He established forts in s. 1827 (A.D. 1770), at Tahla and Rájpúr, near Rájgarh, completed the fort of Rájgarh in s. 1828 (A.D. 1771), built or strengthened Málá Khera fort between Ulwur and Rájgarh in s. 1829, Baldeogarh in s. 1830, Partápgarh in s. 1832, and about the same time Kánkwárí, Thána Ghází, and Ajabgarh, all in the south-west of the present territory. He also occupied other territory of Jaipur to the south-west,‡ which was, however, recovered by that State partly during the lifetime of Partáp Singh, partly during his successor's. Partáp Singh at one time occupied territory up to the Síkar villages in Shekhawátti. With the Ráo Rájá of Síkar he formed an alliance, and, according to the Síkar account, enabled him to punish his troublesome neighbours of Kánslí.

The Ulwur fort was in the hands of the Játs of Bhartpur, who at the time Partáp Singh's reputation was growing were reduced to great straits by Najibudaula, the imperial minister, and by Mirza Najaf Khán, the commander-in-chief of the imperial forces. The pay of the garrison was much in arrears, and the Ját Chief made no pretence of ability to liquidate the debt. "Give the ruin to whom you will," he said, "I don't want it." The fort-commandant then invited Partáp Singh to take possession of the fort on condition that he paid the garrison what was due to them. Partáp Singh was then at Kánkwárí (the least accessible of the Ulwur forts), and having accepted the terms, he came to Ulwur and entered the fort by the Lachman Pol gate, Mangsar, Sudi 3, s. 1832 (Nov. 1875).

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* Keene's Moghul Empire, p. 82.

† The name of the hill on which it was situated is Bágrájkí Pahárí.

‡ Bairát, Pirágpura, Antela, Bhábra, Merh, Sítal, Tála, Dhola, Garhria.

Up to the taking of the Ulwur Fort, Partáp Singh's brethren had not recognised him as their Chief, but now they began to do homage and present offerings (*nazars*). They seem to have been jealous of, or offended with, Sarúp Singh, probably the principal Dasáwat Narúka in Narúkhand, who held the forts of Rámgarh and Taur (now Lachmangarh), and opposed Partáp Singh. One Andha Naik pretended to desert with a party to Sarúp Singh, and thus gaining admission to Taur, made Sarúp Singh a prisoner, and brought him to Ulwur. Partáp Singh received him in the fort, and ordered him to present a *nazar*. He refused, whereupon Partáp Singh put him to death, by binding a strip of wetted buffalo's hide round his head, which, slowly contracting as it dried, burst his skull (*bádh bandhwá diya*). Sarúp Singh's death placed Partáp Singh in possession of more territory in Narúkhand, and, taking advantage of the depressed condition of the Játs, he, between s. 1832 and 1839, obtained Bahádarpur, Dehra, Jhíndolí, Bánsúr, Bahror, Bárod, Rámpur, Harsaura, Hájípur, Hamírpur, Narainpur, Gadhí Mámúr, Thána Ghází. When Najaf Khán attacked Díg, s. 1832 (A.D. 1775), Partáp Singh sent a force under one Khushálí Rám Haldia to aid him, but disagreement arose, owing, it is said, to Najaf Khán's intention of invading Jaipur, which Partáp Singh declared he would resist. One account says that Najaf Khán ordered Partáp Singh to vacate the Ulwur Fort, or to pay tribute to the Emperor, and on his refusal, marched against him, and so the siege of Lachmangarh—which is the subject of a ballad—took place. The Márhattas aided Partáp Singh, and after four months the siege was raised. When Najaf Khán abandoned the siege, Khushálí Rám, above mentioned, remained with him as Partáp Singh's Vakíl. His brother, Daulat Rám, was also in Partáp Singh's service, and the latter is said to have given both brothers deadly offence by cuffing Daulat Rám. In revenge they urged Najaf Khán to make a prisoner of Partáp Singh when he, on invitation, came towards Díg to confer with Najaf Khán. Accordingly, the Musalman troops surrounded Partáp Singh and his party at Rassia, near Nagar in Bhartpur. Partáp Singh, who was engaged in worship when the surprise occurred, was induced by Thákur Mangal Singh of Khera, who had distinguished himself in the Lachmangarh campaign, to save himself, and, with such of his followers as could break through, he escaped to Lachmangarh. The Rassia attack is commemorated in an ironical couplet—

> "Rassia wálí Dungri tujh ko sát salám,
> Ure kasumbí págrí, lajja rákhe Rám."
>
> "O Rassia hill, seven times salutation,
> Their red turbans flew off, may
> Rám save their honour."

The Rassia affair is said to have occurred s. 1836 (A.D. 1779).

Partáp Singh was hard put to it for money, but he replenished his coffers by robbing a rich person at Thána Ghází, and he plundered Baswa, a town of

Jaipur, near Rájgarh. Daulat Rám, who had gone to Jaipur, again advised an attack on his old master, and in s. 1839, an army from Jaipur, headed by the Chief himself, whose name also was Partáp Singh, approached Rájgarh. Partáp Singh of Ulwur, declaring that he would go to meet (*peshwái*) his Chief in due form, rode into the Jaipur camp, and, without attempting the life of the Rájá, killed a buffalo near his tent, attacked and slew some of his old enemies, the Natháwats, and retreated to Rájgarh, which the Jaipur force failed to take, and Partáp Singh having allied himself with the Márhattas, the Rájá was reduced to great straits. Partáp Singh, seeing his old Chief in difficulties, acted towards him, it is said, with forbearance.

Partáp Singh's most trusted officials were Hoshdár Khán and Mian Jíwan Khán. The former was his agent with General Perron, Sindhía's famous French officer, and aided by Najaf Khán, he obtained for his master from the Emperor, at Dehli, the much-coveted insignia called "Máhí Marátib," which are preserved by the Ulwur Darbár with care, and still paraded on great occasions. His minister, Rám Sewak, is spoken of as aiding much in the acquirement of funds. Khusháli Rám Haldia was murdered by direction of Partáp Singh, whom he had abandoned,* but Partáp Singh made terms with the Haldia family during the Jaipur attack on Rájgarh, and a member of it is now chief officer of the army. Partáp Singh died in s. 1847 (A.D. 1791). Before his death, having no sons of his own, he selected an heir in a curious manner. Any boy of "the twelve kotrís," that is, any descendant of Kalián Singh, was held by him to be eligible, and in order to secure the best, he assembled his young kinsfolk, probably eliminated those whose *horoscopes were not promising*, and finally selected Bakhtáwar Singh of Thána; because, though a little child, he preferred a sword and shield to any of the toys which pleased the other boys. Bakhtáwar Singh was not only far from being the nearest of kin to Partáp Singh, but he was not even a scion of one of the five chief families. The Thána house to which he belonged was a junior branch of Pára; and a family precedent was thus established which was to have a lasting influence.

Partáp Singh was a man of great ability and courage, and his personal prowess is much talked of. His mode of putting Sarúp Singh to death, and his execution of an unfortunate slave-girl for peeping over a wall in the Ulwur Fort, seem to indicate that he was rather a cruel man. It is remarkable how much the accounts of him dwell upon his natural loyalty and constant forbearance towards the Chief of his tribe, the Maharaja of Jaipur. The following is the list of parganahs Partáp Singh is said to

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* In 1874, when I, as Settlement Officer, was inspecting villages in Lachmangarh, some Baorias came to complain that they had been deprived of a certain village received in rent-free grant by an ancestor for distinguished service to the State. It turned out that this service was the murder of Khusháli Rám.

have been in possession of at his death :—Ulwur, Málá Khera, Rájgarh, Rájpur, Lachmangarh, Gobindgarh, Pípal Khera, Rámgarh, Bahádarpur, Dehra, Jíndolí, Harsaura, Bahror, Bárod, Bánsúr, Rámpur, Hájípur, Hamírpur, Narainpur, Gadhí Mámúr, Thána Ghází, Partápgarh, Ajabgarh, Baldeogarh, Tahla, Khunteta, Tatarpur, Sital (now in Jaipur), Gudha (now in Jaipur), Dubbí (now in Jaipur), Sikrái (now in Jaipur), Báorí Khera (now in Jaipur). The revenue yielded by this territory is said to have been six or seven lákhs.

Bakhtáwar Singh succeeded in s. 1847 (A.D. 1791). At that time the Márhattas, invited by Díwán Rám Sewak, an old official of Partáp Singh, came to Rájgarh, and domestic difficulties were also caused by the same official. Consequently, Rám Sewak was enticed from Rájgarh, where he resided, to Ulwur, seized and put to death by direction of Bakhtáwar Singh ; after which the Márhattas went away. In s. 1850, Bakhtáwar Singh went to marry the daughter of the Thákur of Húcháwan in Márwár, and visited Jaipur on his way back. He was received in a friendly way, but the Jaipur Chief soon placed him under restraint, and it is said that he did not recover his liberty until he had resigned the forts of Gúdha Sainthal, Báorí Khera, Dubbí, and Sikrái, all now in Jaipur territory.

Soon after his accession Bakhtáwar Singh occupied Káma and other parganahs of Bhartpur, on the pretext that they were part of the *jágír* of his ancestor, Kalián Singh. He held, too, for a time, Báwal, Kántí, Fírozpur, and Kot Putlí.

On the present Bhartpur border the last Khánzádas of note possessed some territory. Zulfikár Khán, the principal, had a fort known as Ghasaolí, and had opposed the Ulwur Chief. About A.D. 1800, Bakhtáwar Singh, aided by the Márhattas, expelled him, destroyed the fort, and established that of Gobindgarh near to its site.

"At the commencement of the Márhatta war, he accepted the protection of the British Government, with whom he entered into an offensive and defensive alliance. His astute vakíl, Ahmad Baksh Khán, who afterwards became Nawáb of Fírozpur and Luhárú, joined Lord Lake, to whom he rendered valuable services in procuring supplies for the army, in sending a small force from Ulwur to co-operate with it, and especially in supplying the information of the movements of the Márhattas which led to the victory of Laswárí in A.D. 1803." The field of this battle is twenty miles east of the city of Ulwur. A full account of the battle will be found under "Laswárí."

As a reward for his services the district called Ráth, in the north-west of the present Ulwur territory (see Ráth), Haríáná, and a portion of Mewát, were conferred on Bakhtáwar Singh in 1803 (see Treaties in Appendix).

The British Government conferred Fírozpur in Gurgaom on Ahmad Bakhsh Khán, the Vakíl ; and his master, out of his own grant, gave him Luhárú in Haríáná, which, at Ahmad Baksh's request, was made, like Fírozpur, independent of Ulwur.

Some months afterwards the British Government allowed Bakhtáwar Singh to exchange Haríáná for the present Ulwur parganas of Kathumbar and Sonkhar in the south-east, and Tijára and Tapokra in the north-east. The Meos of his new territory, as well as those of his old, gave him much trouble. During the war between Jaipur and Márwár regarding Dhonkal Singh, Bakhtáwar Singh is said to have assisted to maintain order in Jaipur. He, however, interfered there in such a manner as to attract the notice of the British Government, who, in A.D. 1811, obliged him "to bind himself not to enter into negotiations or engagements with other chiefs" (see Appendix).

In A.D. 1812, he took possession of Dubbí and Sakrái, which Jaipur was said to have unfairly obtained from him, but which, being Jaipur territory at the time of his connection with the British Government, it was a breach of treaty to retake. He "refused to obey the orders of the Resident at Dehli to give them up. He collected a large number of his clansmen and others to oppose the force which was sent against him, and it was not until the British force arrived within sight of Ulwur that he was persuaded by those about him to agree to surrender the forts, and to pay three lakhs of rupees on account of the expenses of the expedition. About this time Bakhtáwar Singh is said to have become deranged, the principal symptom of his malady being the cruel manner in which he vented his hatred against the Mahomedans. Wherever he caught a Fakir he is said to have given him the option of performing a miracle, or of having his nose and ears cut off. It is recorded that on one occasion he sent a pot full of noses and ears to Ahmad Bakhsh Khán, who had done him such good service, but with whom he had quarrelled. He also caused many Mahomedan tombs and mosques to be desecrated, turning the latter into Hindú temples." *

These proceedings caused much excitement at Dehli, the Musalmans of which desired to invade Ulwur, but they were pacified by the Resident, who strove to restrain the Ulwur chief.

Bakhtáwar Singh is said to have behaved well to his brethren, none of whom he deprived of *jágírs*, though he kept his people in order, and severely punished those who offended. Iláhí Bakhsh, son of Partáp Singh's minister, Hoshdár Khán, becoming presumptuous, gave great offence to the Chief; and though he escaped, six of his people took poison and died to save their honour in the Rájgarh Fort. Besides Díwán Rám Sewak, he put to death for treachery another official of position called Shekh Ahsánulláh. Thákur Samral Singh Kiliánot, an old officer of Partáp Singh's, became for some years his principal minister, and received the title of Rájá Bahádar.† After his death Akhe Singh Bánkáwat

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* Administration Report of Captain Cadell for 1871-72, which I have subsequently quoted a great deal, and occasionally I have quoted the preface to Aitchison's "Ulwur Treaties."

† His grandson, Chimman Singh, turned traitor in 1857, and caused the disaster of Achnera.

became the chief minister. Ráo Har Narain Haldia, son of the traitor Daulat Rám, and grandfather of the present Fauj Bakhshí, or commander-in-chief, and also Salig Rám and Nonid Rám, Sahawáls, whose family still have a position, were officials of standing.

Bakhtáwar Singh died in A.D. 1815. At the time of his death the revenue of the state was about fifteen lakhs, but it was only eleven when he received the grant of territory from the British Government. Of this the new districts contributed three lakhs. They now pay more than double.

After the death of Bakhtáwar Singh the succession was disputed. Bakhtáwar Singh, like his predecessor, had no sons of his own, but instead of examining all the boys of the "twelve kótrís," after the fashion of Partáp Singh, he sent for a lad named Banní Singh from his own original house of Thána, and indicated his intention of adopting him. He died before the formal ceremony was completed, but Banní Singh, then seven years old, was accepted as Rájá by the Rájpúts and artillery (*Golandáz*), headed by Akhe Singh Báukáwat, and an influential *chela* or household slave named Rámú. Nawáb Ahmad Bakhsh Khán, the powerful Vakíl, and Sálig Rám's son, backed by the three regular regiments of the army, supported the claims of an illegitimate son of the chief, named Balwant Singh, a boy of six, to share the State with Banní Singh. Some influential officials, as Har Narain and Nonid Rám, seem to have been neutral, and when Banní Singh took his seat on the "gaddi," Balwant Singh was allowed to sit beside him on his left hand. It was said whilst they were children they should be like Rám and Lachman, and be treated as equal. The Resident at Dehli was induced to send *khillats* to each, "and it was arranged that the nephew should have the title, while the son exercised the power of the State. This arrangement, although sanctioned by the British Government, was never really acted upon. The affairs of the State were conducted, amidst constant squabbles, by Díwáns until 1824, when a sanguinary fight took place between the rival factions, which resulted in victory to Banní Singh, who, with the aid of Akhe Singh, made Balwant Singh a prisoner." Rámú and Ahmad Bakhsh each tried to obtain for their respective parties the support of the Dehli Resident, "Sir David Ochterlony, who desired Banní Singh to settle a jágír of Rs. 15,000 per annum on Balwant Singh, but the young Chief declined to do so," and Balwant Singh remained a prisoner for two years. Moreover, the life of Ahmad Bakhsh was attempted while he was a guest of the Resident at Dehli. The crime was traced to the instigation of persons at the Court of Ulwur, and the chief was required to surrender them, but it was not till 1826, after the fall of Bhartpur and the advance of a British force on Ulwur, that the Chief complied." He was compelled to make "a provision for Balwant Singh, partly in land and partly in money, equivalent in value to the lands ceded to Ulwur by the British Government. Balwant Singh died childless in 1845, when his possessions reverted to the State."

"Banní Singh had not succeeded to a peaceable inheritance. An old

chronicle describes his people at that time 'as singularly savage and brutal, robbers by profession, never to be reformed or subdued,' but the Chief accomplished the difficult task of bringing them into comparative order." The Meos "were the most numerous as well as the most troublesome of his subjects, and it was not until after the infliction of signal chastisement, by burning their villages and carrying off their cattle, that he succeeded in subduing them." In order to render the large turbulent villages harmless he broke them up, compelling the inhabitants to dwell on their lands in a number of little hamlets (see Raghunáthgarh and Níkach).

"The government of the State had previously been carried on without system, but with the assistance of Ammúján and his two brothers," able Musalman gentlemen of Dehli, whom the Chief took into his service and made Díwáns "about 1838, great changes were made. The land revenue had prior to that year been levied in kind, the State often claiming half the gross produce, plus a thirteenth of the remainder, on account of the expenses of collection" (see "Rent-rates"). Payments in coin were substituted, and civil and criminal courts were established; but all the reforms which were introduced brought more into the pockets of the Díwáns than into the State exchequer.

"About A.D. 1851, enormous peculations were brought to light. The Díwáns were imprisoned, but released on payment of seven lakhs, and it was not long before they regained their former power. The accounts of 1850 show that the large sum of eleven lakhs was realised in that one year by fines imposed upon the officials."

"Greatly as the ryots were oppressed during his reign of forty-two years, Banní Singh's name is cherished with the greatest reverence by the Rájpúts. Even now, whenever they have any occasions for rejoicing, they exclaim, 'The days of Banní Singh have returned!'

"Although by no means a well-educated man himself, he was a great patron of arts and letters, and attracted painters and skilled artisans from various parts of India to his service. He expended large sums of money on the collection of a fine library. For one book alone, a beautifully illuminated copy of the '*Gulistan*,' he paid Rs. 50,000."

No tomb was "erected by his son to his memory, but he has left many splendid monuments to his name, such as a grand and extensive palace in the city, and a smaller but more beautiful one called the '*Motí Dungrí*,' or '*Banní Bilás*,' situated at a short distance from the town.

"But his great work was the large 'bandh' or dam, built at Sílíserh, ten miles from Ulwur, which forms a fine lake. Its water, brought into Ulwur by a masonry aqueduct, has changed the barren lands which previously surrounded the town into a mass of luxuriant gardens.

"Jealous of power, fond of state and ceremony, anxious to be just without sacrificing what he considered his interest at the shrine of justice; at times generous to excess, at others niggardly; kindly dispositioned, but occasionally cruel, he was, on the whole, an excellent type of a good

Native Chief of the past generation. His good deeds are remembered and his bad ones forgotten by the people, though some of the bad were bad enough.

"During the last five years of his life he suffered from paralysis, and was unable to exert the same control over affairs as previously, and the Díwáns, in consequence, exercised almost uncontrolled power in the State.

"Before his death he had an opportunity of proving his loyalty to the British Government. Bedridden as he was, he selected the flower of his army, and despatched a force consisting of about 800 infantry, 400 cavalry, and four guns, to the assistance of the beleaguered garrison at Agra. The cavalry, among whom was the '*Khás Chauki*,' or Chief's personal guard, were all Rájpúts—the remainder principally Mahomedans.

"The Nímach and Nasirabad brigade of mutineers came upon them at Achnera, on the road between Bhartpur and Agra. Deserted by their leader and the Mahomedan portion of the force, including the artillery, the Rájpúts suffered a severe defeat, leaving on the field fifty-five men, among whom were ten Sardars of note, whose heirs subsequently received *khillats* from Government. The old Chief was on the point of death when tidings of the disaster reached Ulwur; but his reason had fled, and he was spared the sorrowful news. The last order he is said to have given in writing—he having lost the use of his tongue—was that a lákh of rupees should be sent down from the fort and sent out to his small force."

The traitorous leader on this occasion was Rájá Bahádur Chimman Singh, grandson of Samrat Singh Kaliánot, mentioned above as a servant of Partáp Singh. He is said to have been connected by marriage with some of the mutineers.

Rámú, the faithful old *chela*, died in 1825. His son Mulla had established a great influence over the young Chief, and, on the whole, this influence was used for good, for he was kept under restraint, and compelled to acquire some education. But Mulla treated him sometimes with such indignity as to excite the anger of the Rájpúts, and at last Akhe Singh had Mulla murdered, to the extreme grief and displeasure of Banní Singh, who expelled Akhe Singh from Ulwur.

Banní Singh died in August 1857, and his only surviving son, Sheodán Singh, a boy of twelve, succeeded. The administration was in the hands of the Dehli Díwáns, who also had acquired a great influence over the young Maharáo Rájá, and their position and conduct gave deadly offence to the Rájpúts. The Chief adopted the Mahomedan style of dress and speech, and made no secret of his preference for the foreigners. At last, in August 1858, the discontent culminated in an insurrection of the Rájpúts, and the Díwáns barely escaped with their lives. Captain Nixon, Political Agent of Bhartpur, immediately proceeded to Ulwur. He was met on the border by a body of Rájpúts, headed by Thákur Lakdír Singh of Bíjwár, who, though he had approved the *emeute*, had done his best to moderate the proceedings of the insurgents.

Captain Nixon found the Chief "in an anguish of rage" with his brethren the Rájpúts, whose action was held to have been the consequence of great provocation, and a Council of Administration was appointed, under the presidentship of Thákur Lakdír Singh.

Captain Impey was appointed Political Agent of Ulwur in November 1858. The Dehli Díwáns, notwithstanding their reputation as administrators, had failed—at least latterly—to maintain order, and Captain Impey found every department in utter confusion, and all his energy and persistency were necessary for the arrangement of affairs. "He had numerous difficulties to encounter in accomplishing this task," and the young Chief, in spite of his youth, thwarted him to the utmost.

"The Council of Regency, formed by Captain Nixon immediately after the expulsion of the Musalmans, did not work well, and was abolished by Captain Impey, who, after the crisis in 1859, managed for a short time without a Council. A new Council, consisting of five Thákurs, was constituted; but in 1860, to borrow Captain Impey's words, 'its corruption had reached such a pitch as to frustrate every hope for even a decent administration.' Another Council was, therefore, formed, consisting of Thákur Lakdír Singh as president, and Thákur Nandjí and Pundit Rúp Narain as members. This Council carried on its duties in a most satisfactory manner until the Maharáo Rája was invested with power on the 14th September 1863." Captain Impey left Ulwur about that time, and the Political Agency was shortly after removed. Subsequently, and until 1869, the Governor-General's agent for Rájputáná himself conducted the political business of the British Government with the Ulwur Darbár.

Under Captain Impey's direction justice was well administered, and many other improvements were introduced. Information regarding the three-year settlement of the Land Revenue and the subsequent ten-year settlement made by Captain Impey will be found in Appendix IV. This was his most durable administrative work. Important public buildings were constructed by him, of which a very fine and useful tank, a handsome and commodious court-house, and some important roads, were the principal. When the Maharaja attained to power, Lakdír Singh, whom the Chief deprived of one of his villages, left the State, and resided at Jaipur and Ajmír. In 1866 he invaded Ulwur with a body of followers, but he met with little success, and had to retire. The Government of India strongly disapproved his conduct, but, in consideration of the provocation he had met with, and of his previous services, which had been very considerable, an income was secured to him.

Contrary to the wishes of the Government of India, the expelled Díwáns were permitted to interfere greatly in the affairs of Ulwur, where they continued to appoint many officials, and from which they drew a large income.

Captain Impey had left more than twenty lakhs in the treasury, but this was soon squandered; and to raise money, salaries were greatly

reduced, and grants of various kinds, long enjoyed by their holders, were resumed. Several corps of Musalmans were raised. Fifteen out of eighteen troops of the cavalry which had been employed for generations, and the *Khás Chauki*, or bodyguard, were disbanded; and in February 1870 another insurrection broke out. Captain James Blair was then Political Agent of the "Eastern States," in which Ulwur had in 1869 been included. But shortly after the insurrection had begun, though not before he had exerted himself greatly to repress it, Captain Blair died, and Captain T. Cadell, V.C., was appointed to the Eastern States of Rájputáná in his place. He was unable to effect a reconciliation between the Chief and the insurgent Thákurs, because the former would not concede anything; and at length the Government of India appointed a Council under the presidency of the Political Agent, who then, December 1870, became Political Agent of Ulwur, which was separated from the Eastern States. The Rájá was to have a seat at the Board, but not to have the power of vetoing its decisions or interfering in the executive.

The members of the Council were four Narúka Thákurs and a Brahman, as follows:—

Thákur Lakhdír Singh of Bijwár, Thákur Mahtáb Singh of Khora, Thákur Hardeo Singh of Tháná,	Of the twelve kotrís of Kalián Singh.

Thákur Mangal Singh of Garhi, Dásáwat Narúka.
Pandit Rúp Narain, who was before in the Council under Captain Impey.

A fixed allowance was settled on the Maharaja, and an establishment allotted to him. The new levies were paid up and disbanded, the resumed grants were, with the sanction of Government, for the most part restored, administrative reforms (detailed in the statistical part) were entered on, and order was entirely established.

Captain Cadell proposed that as Captain Impey's last Land Revenue Settlement was about to expire, a regular settlement should be made, and for this purpose an officer was appointed on January 1, 1872.

In April 1874, Major Cadell went on furlough, and Captain Powlett officiated for him until he came back in December 1875.

On the 14th September 1875, the railroad from Dehli to Ulwur was opened. The Maharaja entertained on the occasion a number of European residents of Dehli.

On the 6th of December, the portion between Ulwur and Bándíkúí on the main Rájputáná line was opened.

On the 11th October, Maharáo Rájá Sheodán Singh, who had long been in weak health, died of brain affections a few days after his twenty-ninth birthday. His funeral took place the same day. No disturbance or popular excitement followed the death of the Chief; and as he left no legitimate issue, inquiries were requisite for the determination of the succession.

It was necessary that the new Chief should be selected from one of the Narúka families, called, as already set forth, the "Bárah Kotrí" of Kalián Singh.

These families were not unanimous. One party wished to be guided by the family precedent established by Partáp Singh, namely, selection of the best candidate; one by the precedent of taking a boy from Thána, which, as above told, had already supplied two Chiefs; while a third desired that nearness of kin should outweigh family precedent. The only widow was a minor, and the late Chief's mother showed at first some vacillation.

Eventually the Government directed that the claims of the two prominent candidates, Lakhdír Singh of Bíjwár and Mangal Singh of Thána, be referred to the "Bárah Kotrí," and accordingly the reference was made on the 22d November 1874. A majority was in favour of Mangal Singh, who was, therefore, recognised and confirmed as Ruler of Ulwur by His Excellency the Viceroy.

Maharáo Rájá Mangal Singh took his seat on the "Cushion" on the 14th December, a month after he had completed his fifteenth year.

The officials and the great majority of the *jágírdárs* cordially accepted the new Chief; but Lakhdír Singh and his supporters of the "Bárah Kotrí," together with one other *jágírdár* of position, would not tender their allegiance; and after every effort had been made to induce them to give way, and to present the customary "nazar," their *jágírs* were, on the 25th February 1875, taken under management by the Darbár, and a portion of them sequestrated. Lakhdír Singh was ordered to proceed to Ajmír, and there to reside. The other recusant Thákurs accompanied him contrary to orders, but were not permitted to remain at Ajmír.

The resisting *jágírdárs* were in number less than one-seventh of the whole *jágírdár* body, and their estates were less than one-sixth of the total *jágír* lands.

Pandit Manphúl, C.S.I., was appointed guardian to the Chief, and entered on his duties in March 1876.

The Council of Management had been established at a time and under circumstances which necessitated exceptional arrangements. Reforms were then urgently needed, opposition in every way was expected, and it was essential that the administration should be strong enough to remove promptly all obstructions. With the death of the late Chief the necessity for special executive force disappeared, and by direction of Government, the Political Agent withdrew a good deal of the direction and interference which were formerly found necessary. This change was rendered easy by the system and order which Major Cadell, with the assistance of the Council, had established in every department, some details of which are mentioned in Part II.

PART II.

CHAPTER I.

GENERAL DESCRIPTION.

THE Narúka Rájpút State of Ulwur is situated between 27° 5′ and 28° 15′ latitude, and between 76° 10′ and 77° 15′ longitude. Its area is, according to maps of topographical survey of India, 3024 square miles, and its population, according to a census taken in 1872, was 778,596. It is bounded on the north by the British district of Gurgaom, the Báwal pargana of the Sikh State Nábha, and the Kot Kásim pargana of Jaipur; on the east by Bhartpur and Gurgaom; on the south by Jaipur; on the west by Jaipur, Kot Pútlí, Nábha, and Patiála territory. Position.

The whole boundary between Ulwur and Jaipur was determined and the line duly mapped by Captain Abbott, Assistant Agent Governor-General in the years 1869, 1870, 1871, 1872. He also set up the boundary pillars on this border in the three following years.* Boundary settlement.

In February 1873 the Assistant Settlement Officer of Gurgaom decided two of the boundary disputes on the Nábha border; † and in 1874–75 Lieutenant Massy, Assistant Commissioner, Panjab, laid down the Patiála and Ulwur border line, and decided the remaining disputed boundaries on the Nábha border.

In 1853–54 Captain Morrison fixed the Bhartpur and Ulwur boundaries. The boundary where disputes existed between Ulwur and British territory was determined by the British Settlement Officers of Ulwur and Gurgaom between 1872 and 1876.

The settlement maps of Ulwur villages situated on its border show the boundary accurately.

Ulwur, situated near the centre of the State, is the chief town. It is described elsewhere. Chief town.

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* In March 1868 the disputed boundary between village Paotí of Nábha and villages Gádúwás, Síaká Nángal, and Ajerika of Ulwur was settled with the consent of the Ulwur Darbár by the Commissioner of Amballah.

† Partáp-pur Ulwur *v.* Girdhapur Nábha.

Features.

Ridges of hills, for the most part parallel, and lying generally from north to south, are a feature observable throughout the whole State. To the east and north there are few ranges, and those low, narrow, short, or often broken, and usually far apart, in single or at most double lines. The border hills to the north-east are, however, an exception. These are continuous, and often broad for many miles. Still the country to the north and east is generally open.

I have mentioned that the city of Ulwur is situated near the centre of the State. Due south of it, on the border, lies Rájgarh, the second town in the territory. Between these two points the country is for the most part level. But west and north-west of a line joining them are a succession of fine hills, the nearest ranges of which lie somewhat irregularly, almost in masses, for the valleys between are generally narrow. The remoter are divided by wider valleys, which, to the south-west, are very rich. To the north and west of the State, the soil is generally very light, but, except in parts on the western border, it does not form drift sand-heaps like those of Shekháwátí. To the east there is much rich flooded land, but where water does not lie the soil is usually light. To the south the soil is generally pretty good.

The ranges of the hilly region do not much abound in peaks or tapering masses, though these are to be seen in some places. Variation in the height of parts of the same range is generally gradual, but the hills are usually rocky, precipitous, and rather difficult to cross, even for a man on foot. Sometimes they form a high tableland, where much grass grows. The highest points are between 1900 and 2400 feet above sea-level.* A geological sketch describing the character of these hills will be found in an Appendix.

The trees and shrubs which abound on their slopes and level tops are chiefly *dhauk* and *sálar*. Game is plentiful in the hilly tract; the scenery is often bold and striking; and charming well-wooded nooks are frequently met with where springs flow in secluded dells.

Rivers and streams.

The rivers and chief streams are the Sábí, the Rúparel, the Chúhar Sidh, the Lindwah, the Partábgarh and the Ajabgarh. The Sábí forms for sixteen miles the western boundary of the Ulwur territory. Joined by the Sota, it cuts off the north-west corner of the State, divides a part of Báwal, which is Nábha territory, from Ulwur, and

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* Bhángarh Point, ¾ miles north of Bhángarh, ...	2128 feet.
Kánkwárí Point, 1½ miles north-east of Kánkwárí Fort, . . .	2214 „
Sírawás Point, 1½ miles south-west of Sírawás, ...	2131 „
Ulwur Fort, ...	1960 „
Bhurasidh Point, 1 mile west of Infantry Lines, ...	1927 „
Bándrol Point, near Jaipur border (overlooks pass between Ghází ka Thána and Bairát), 1 mile south of Bándrol, ...	2307 „
Bharáich, on Jaipur border, ½ mile west of Bharáich, . . .	2390 „
Bírpur (overlooks pass between Deotí and Tahla), ...	2048 „

flows into the Jaipur pargana of Kot Kásim. It is by far the largest of the streams in Ulwur, from which it receives many contributions, and it carries the drainage of Northern Jaipur; but its banks are high, its bed too sandy for cultivation, and, unlike the other streams, it confers no benefit on agriculture, while its floods endanger Rewárí, in British territory, to the north. It cuts away good land, which sometimes leaves the brickwork of wells standing like towers in the river-bed, and its alluvial deposit is scarcely fit for tillage. It dries up after the rains. A fine railway iron bridge resting on masonry piers crosses it just beyond the Ulwur border (see "Railway").

The Rúparel and Chúhar Sidh are the chief drains of the hills west and south of Ulwur city. Both are most valuable irrigation channels, and both flow in an easterly direction. The Rúparel (often known as the Bárah) has almost always a flow of water, the Chúhar Sidh only after rains (see "Irrigation"). Near the sources of the Chúhar Sidh is a famous shrine (see "Shrines"), and on one branch of the Rúparel is the lake of Sílíserh.

The Lindwah carries the water which flows from part of the north-eastern hills. It has in parts a broad bed. Its stream through twelve or fifteen miles of its course runs southward, then divides, and turning eastward, enters into British territory. It is of much value for irrigation purposes, but its flow ceases in the hot months.

From the Tahla Ajabgarh and Partábgarh parganas to the south-west of the State considerable streams flow into Jaipur territory, where they join the Bángangá. Of these, the Partábgarh and Ajabgarh nallahs usually flow even in the hot weather.

In the west a nallah of some size, best known as the Narainpur, flows northwards into the Sábí, but it is dry after the rains.

Lakes.

The lakelets of Sílíserh and Deotí are the only ones in the State.

Sílíserh is formed by a dam nearly 40 feet high, and nearly 1000 feet long, thrown across an affluent of the Rúparel by Maharáo Rájá Banní Singh about A.D. 1844. It is nine miles south-west of the city, and to an aqueduct which brings its waters to Ulwur is due the beauty of the environs (see "City" and "Irrigation"). The lake, when full, is more than a mile in length, and about 400 yards in average width. A small convenient palace is situated on the rocks above it, and it abounds with fish. Boats are kept on the lake. Much game is to be found in its neighbourhood, which, in point of scenery, has attractions. All this, added to the fact of its being within easy reach of Ulwur city, makes it a favourite resort of pleasure parties.

The Deotí lake is close to the Jaipur border, nearly due south of Ulwur. The dam which forms it was built by a Chief of Jaipur. It is remarkable for the number of wild-fowl which frequent it, and also for the water-snakes, which renders the little palace which stands in its midst

uninhabitable. It is rather smaller than Sílíserh, shallow, and often entirely dry in hot weather.

Other streams are dammed with a view to cultivation, but as the water is only retained for a short time, they will be more properly described under "Irrigation." There are also a few permanent tanks (see Taláo, Rájgarh, Ajabgarh, Bághera).

Fishing.

Fish are preserved in the Sílíserh lake, and at two or three points on the Rúparel for the benefit of the Darbár, and in some of the tanks from religious motives. At Deotí and elsewhere there is no restriction on catching them. The Darbár employs four or five persons, Maliyas—a Musalman caste—and Kahárs, in protecting and catching fish and wild-fowl. There is no class of fishermen now, the nets of the Kahárs, who caught and sold fish, having been confiscated many years ago. The Ráj fishermen, however, usually poach pretty freely, and sell the fish in the bazaar. The fish are caught with cast and drag nets, and by spearing or by rod and line; the water-fowl by a net so set that it can be jerked over them when they come near it.

The best description is the *Rahú* (Labeo Rohitá), which has long been held in high estimation.* *Murák* and *kaláwat*, large kinds, are good. *Sol* (large) and *solí* (small) are liked by natives. *Chálwa* are the little fish served on skewers at breakfast tables. *Pariya* and *báwas* are large and inferior fish. *Temara* and *sánka*, both small and very bony. *Singí* (small) and *ker* (large) are both indigestible. The best fish are found in Sílíserh and the Bárah only. *Pariya*, *sol*, and *soli*, are the commonest, especially *pariya*.†

In Deotí there are only the little fish said to come with the rains.

Alligators (*Gau*) are found in Sílíserh and the Bárah; they grow to six or seven feet, and destroy many fish. They also kill goats and donkeys, and occasionally ponies.

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* See Elliot's Mus. Hist., vol. vi. p. 352.

† Dr Ffrench Mullen, Agency Surgeon, has kindly furnished me with the following list of fish found in Ulwur :—

Native Names.	Family.	Sub-Family.	Genus.	Species.	
Báwas.	Cyprinidæ.	Cyprininæ.	Catla.	Catla Buchanani.	No. 195 of Dr. Day's Report on the Fish of India.
Chílwa.	Do.	Do.	Aspidoparia.	As. Morar.	No. 267 do.
Kirh or Ker.	Not	identified			
Murák.		Do.			
Pariya or Paddia.	Cyprinidæ.	Cyprininæ.	Aspidoparia.	As. Jaya.	No. 268 do.
Pattola.	Siluridæ.	Silurinæ.	Pseudentrop us.	Pseu. Atherinoides.	No. 84 do.
Putturchítí.	Cyprinidæ.	Cyprininæ.	Discognathus	Dis. Lamta.	No. 147 do.
Rahú.	Do.	Do.	Labeo.	Labeo Rohita.	No. 159 do.
Keláwat.	Not	identified.			
Sánka.		Do.			
Sol or Saul.	Ophiocephalidæ.	...	Ophiocephalus.	Ophio. Marulius.	No. 34 do.
Solí or Chotá Saul.	Do.		Do.	Ophio. Striatus.	No. 37 do.
Singí.	Siluridæ.	Ambycepinæ.	Sarcobranchus.	Sac. Fossilis.	No. 113 do.
Temara or Tingra or Kaftá.	Not	identified.			
Wáhm or Báhm.	Rhynchobdellidæ.	Rhynchobdellidæ.	Mastacemblus.	Mas. Armatus.	No. 46 do.

The mass of the hills throughout the hilly region are quartzite, interspersed with bands of limestone, micaceous schist, &c. There is some trap to the south, and gneiss is also found. To the north-west are slates; to the south-west fine white marble and a pinkish marble.

Mineral productions.

Metamorphic slate-coloured sandstone is quarried in slabs twenty miles north-east of Ulwur city. Within twenty miles south-east of the city similar slabs are found, and also fine white ashlar sandstone to the south-east, very valuable for building purposes.

Black marble is found sixteen miles east of the city and in its neighbourhood.

Talc, red ochre, inferior salt, saltpetre, potash, are yielded.

Iron ore is abundant, and much iron was formerly produced. Copper is worked profitably, and a little lead has been found (see Mines and Quarries).

The Darbár preserves the trees in many parts of the State. They are most abundant in the hilly region, but they are to be found in the plain elsewhere, especially in the neighbourhood of the city, where there are extensive but not thick "*bábul*" woods, which stand on both cultivated and uncultivated land. Lately the tree in the centre of the fields have been cleared away for the most part, and only those on the borders suffered to remain. Some details regarding the different forests will be found under "Grass, Game, and Wood Preserves." Here it will be sufficient to specify the principal wild trees, shrubs, and plants, and their general situation.

Forests and wild vegetable productions.

In the main hilly tract the *Sálar* (Boswellia thurifera) and the *Dhauk*, large and small (Anogeissus latifolia and pendula), are usually the commonest trees on the upper part of the slopes and on the tableland, and the *dhák* (Butea frondosa) at the base of the hills and in the narrow valleys. The *Tál* (pentaptera) forms a very picturesque wood in one place (see "Tál birich"), and palms are here and there numerous. Bamboos are plentiful and valuable on some hills to the south and west, and the *bargat* (Ficus bengalensis) is here and there conspicuous. The following is the list of the trees common in the hills and valleys. It has no pretensions to completeness:—

Khair (Acacia catechu). Yields ebony.

Khairí. Yields a gum; the implement called *músal* is made of its wood.

Kadhu (Stercularia urens). Yields *Katírá* gum.

Sialí or *Chaparn* or *Hársingár* (Nyctanthes arbortristis). Used for baskets, and the flowers are offered in temples.

Kirna (Wrightia tinctoria). Long pods yielding juice, put in milk to thicken it. Sword scabbards made from wood.

Kariála or *Amaltás* (Cassia fistula).

Gurjen. A light pretty wood, sometimes used for furniture.

Banása.
Dásá. Used in hedges.
Átan or *Zarkher.* Its fruit eaten by poor.
Kíkar (Acacia arabica). Another name for *bábul.*
Kombher. Sárangis (a musical instrument), &c., made from it.
Aónla (Phythanthus emblica).
Dolia. Shrub, with alternate spikate shoots, bearing small ovate alternate leaves.
Bahera.
Harh (medicinal).
Tendu (Diospyros melanoxylon). Furnishes ebony.
Chonkar or *Kejra* (Prosopis spicigera).
Gajrend. A fig; leaves like "bargat," and with similar habits. It is equal to "binolá" as a food for cattle.
Simal (Bombyx). Cotton-tree. Monkeys eat the flowers before they open; "músla" (as roots are called) much used in medicine.
Ún. A large tree.
Hingot (Balanites Roxburghii).
Gúlar (Ficus virgata).
Ganger, the *Chabení* of Karaulí (Grewia populifolia). Leaves alternate; something like young ilex. Has a drupe which tastes like a hip; makes good walking-sticks.
Jáman (Syzygium jambolanum).
Aila. Root and bark and fruit used in medicine.
Arla. Has a very acid seed in a pod. (Low tree.)
Kálá Kúrá. Do.
Kadam (Anthocephalus or Nauclea kadamba).
Jíwapot. Rosaries made from its berries.
Ber (Zizyphus hortensis).
Páprí (Pongamia glabra [?]).
Gugal (Balsamodendron mukul). Furnishes gum (Bdellium or myrrh), offered at "dhúp" to Thákur, *i.e.*, at 9 A.M., to Sri Khrishan.
Jhál. Green branched, prickly.
Moria or *Umra.* } Large-leaved handsome shrub, in damp valley.
Papar. *Kadam.* } Bushes.
Kákond. A tree.
Jinger. Small tree, like Kachinár.
Gulár. Handsome large-leaved shrub.
Komher. Large pipal-shaped leaves; wood excellent for furniture.

In the plains the following trees are the commonest:—

Khejra.
Jent (Sesbania).
Khair.
Ním (Melia indica).
Kíkar (Acacia arabia). Very numerous.
Pipal. Fig.

Bargat. Fig.
Jhál (Salvadora).
Farásh (Tamarisk).
Shisham (Dalbergia).
Ruhera (Tecoma).
Pílú (Salvadora).
Am (Mango).
Imlí (Tamarind).
Senjna (Moringa).
Ber (Zizyphus jujuba).

The most valuable of the abundant trees are:—

Kíkar. For its timber (which is that chiefly used by the Darbár); its pods and its bark used in dyeing and in distilling spirit.

Dhank and *Sálar.* } Used for charcoal mostly. (See Mines and Quarries.)

Bamboos. Much used for Ráj purposes, and produces a revenue of Rs. 3000 besides. They are inferior to the imported bamboo.

Palms. Used for pankahs, fruit, and mats; yields a trifling sum to Ráj. Toddy is not produced.

Dhák or *Chíla.* } Leaves universally used as platters; bring a small revenue.

Lac. Brings a revenue of about Rs. 300. The contract is sold annually. It is chiefly produced on pipal-trees. That on others is of an inferior quality.

Of shrubs, the *Ber* bushes ("pála") are the commonest and most valuable, especially in light soils. "Arusa," which grows in rocky raviny ground, makes the best charcoal for gunpowder, but it is not conserved. The *Ak* (Calatropis) is seen everywhere, but its strong fibre and soft down is scarcely utilised. *Khímp*, found in light wastes, is used for ropes, baskets, and food. The best wild vetch, especially abundant in the Tijára hills, is the *Sanejí.* It is said to be as good as cultivated pulse for goats and camels. It has ternate opposite leaves, and roundish two-seeded ventrous pods, very numerous in the axiles of the leaves. A creeper called *Gilor* is spoken of as a valuable medicinal herb; and another, called *Machechí*, is valued for its esculent flowers.

GRASSES.

Púla (the high jungle grass). Collected from grass preserves in large quantities.
Súrwálá. Spear grass; the commonest grass in the hills and plains.
Serín. *Bagder.* } Common in hills; inferior to *Súrwálá.*
Barú. The large reed-like looking grass.
Jaranga. Better than *Súrwálá;* often seen on field borders where there is much water; grows four feet high.
Anjan. "Matmard" is the villagers' name for it.
Gandhál. *Lámp.* } See Karauli Gazetteer.
Káns. The well-known land-impoverishing grass.

Dáb or *Dúb.* } The rich grass of lawns.

Bharút. The prickly-husked grass. See "Bíkánír Gazetteer." It is little used for human food in Ulwur.

Chánt, *Labdan*, *Phúlan*, *Sarwáli*, *Guwán*, } Are other grasses.

Mota (?), *Sawank* (Panicum colonum), *Makara* (Dactyloctenium Egyptiacum), are, I believe, the grasses the seeds of which are chiefly eaten by the people in times of scarcity.

Bathúa and *Dúb* are the principal wild vegetables of the early part of the year, and *Panwár*, *Choláí*, *Lohsúa* after the rains.

Wild animals.

Tigers (náhar) abound in the hilly tract, and many are killed every year within a space a few miles square by the Chief and European sportsmen. Panthers, both the large and the small kind ("*tendúa*" and "*bághera*"), are also numerous in the same hills, but they are found almost everywhere, and frequent the gardens round the city.

Many *Sámbhar* roam over the hilly tract, as well as *nílgái*, which are also found on the plains to the north. Pig were formerly numerous all over the State, but Maharaja Sheodán Singh allowed the villagers to kill them, and at present there are comparatively few. Antelopes are to be found everywhere.

Of small game, hares, quail, and partridges (black and brown), are numerous; ducks are found on the nallahs and lakes, especially on the Deotí, where they are caught in nets while resting on the banks at night. Coolan and geese, too, frequent the nallahs. Throughout the country the common peafowl is the most conspicuous bird, as elsewhere in Rájputáná. It is said that a white variety is sometimes met with.

The *sáras* (Grus antigone) adorns almost every cornfield in the cold weather, and is respected by Hindú and Musalman. The male and female are said to be as attached to each other as the *chakwá* and *chakwí*.

The following is a list of wild animals, furnished by Khawás Sheo Bakhsh, Superintendent of the Ráj preserves:—

Sher or *Náhar* (tiger).

Tendúá (large panther). Believed by natives to be a cross between the panther and tigress.

Baghera (smaller panther).

Liáli or *Bediáo* (wolf).

Jarak (hyena), on which *Dákans* or witches are said to ride. Sheo Bakhsh says one was caught at Ulwur with nose bored for strings.

Ghantálí (a small deer shot near water in hot weather).

Sámbhar.

Roz (female nílgai).
Níl (male nílgai).
Haran (antelope).
Chikárá (ravine deer).
Suar (pig). When twelve years old believed invulnerable to bullets.
Khargosh (common hare).
Dhím Khargosh (small kind of hare).
Seh (porcupine). It is said that if a porcupine quill be stuck in a door, the household will quarrel till it is removed.
Siál or *Gádrá* (jackal). Said to have in its head what is called a *Siyál Singhí*: if a person keeps this about him he is invulnerable.
Lonktí or *Phokrí* (fox). If it barks in the months *Kártík, Mangsar, Pos,* and *Mágh,* there will be rain in Asárh, Sáwan, Bhádon, Kuwar. This animal is much observed for omens.
Bíjú (civet cat). Badger according to Jerdon.
Búch (badger).
Mashak biláí (wild cat).
Sála (ant-eater). Sheo Bakhsh has seen it lying sucking up ants which had collected or were passing.
Jal mánsa (otter).
Siyah gosh (lynx).
Newal (mungoose).
Jatkar (mungoose, large kind).
Ghora Go (a lizard about two feet long, from the skin of which shoes, scabbard covering, &c., are made, especially by the poor).
Gadar biláo (wild cat).
Langúr (monkey). Said to love its young to such an extent that it preserves and fondles their bodies for six months after death.
Chamgídar (flying-foxes). Mischievous in gardens. They hang in great numbers upon the trees near the city palace.

BIRDS.

Bán Murghí (spurred partridges).
Títar (partridges).
Kal Títar (black partridges).
Lawá (a species of quail, said to be not a bird of passage).
Giljí Lawá (button quail).
Bater (the common quail, which is a bird of passage).
Gágar Bater (a quail).
Mor (peacock).
Safed Mor (white peacock, some towards Hájípur and Hamírpur).
Bat Bal (golden plover or grouse).
Kulang (never seen on ground. Caught with hawks. The common crane, not what Europeans call *coolan**).
Bátia (a water-fowl).
Kharkara (a bird of passage).

* Jerdon, vol. iii. p. 664.

Kúrdántlí (curlew).
Kuchá.
Hariyál (green pigeon).
Tukdar (bird of passage).
Charáj (comes in rains).
Kurbán or *Barsallí.*
Tota Laibrí (parrot).
Tota Túyan (do.)
Búbbúl.
Kanara.
Baiya (weaver bird).
Ulú (owl, called Rát ka Rájá).
Kochrí (night bird).
Malárí.
Kohil.
Papaya.
Siyam Chirí.
Doban Chirí.
Kanjan (said to have a feather in its head which renders one who gets it invisible, and in the month of Sáwan it is itself invisible).
Lanklát or *Bandání* (said to pick bits of meat out of a tiger's mouth when it is asleep).
Tintori (said to chirp above a tiger as the latter moves along).

Fish and alligators have already been spoken of under "Lakes."

CHAPTER II.

CENSUS.

By direction of Major Cadell, Political Agent, and the Council, a census of the whole population was taken on April 10, 1872. Efforts were made to secure reliable results. The total population was returned as 778,596, which gives an average of about 260 to the square mile.

The figures showing cultivators, non-cultivators, shops, and houses will be found in the statement on page 50.

Fiscal divisions.

Of the fiscal divisions there mentioned, Tijára, Kishengarh, Mandáwar, and Bahror are the northern. South of them come Govindgarh, Rámgarh, Ulwur, and Bánsúr. On the southern border are Katambar, Lachmangarh, Rájgarh, and Thána Ghází. For further particulars see "Divisions and Subdivisions."

There is no pastoral people without settled homes in the State.

Meos.

The Meos are numerically the first race in the State, and the agricultural portion of them is considerably more than double any other class of cultivators except Chumárs. They occupy about half the Ulwur territory, and the portion they dwell in lies to the north and east (see Mewát).

They are divided into fifty-two clans, of which the twelve largest are called "Páls," and the smaller "Gots." Many of these are not settled in Ulwur, but would be found in Mathra, Bhartpur, and Gurgaom. These clans contend much with one another, but the members of a clan sometimes unite to assist one of their number when in danger of being crushed by a fine, or to recover a village lost to the clan by a want of thrift.

Of the 448 villages belonging to the Meos, the Ghaseria clan holds 112; the Dhíngal, 70; the Landáwat, 64; the Nai, 63; the Singal, 54; the Dulot, 53; the Pundlot, 22.

It has already been set forth in the historical sketch that the Meos—for they no doubt are often included under the term Mewáttí—were, during the Mahomedan period of power, always notorious for their turbulence and predatory habits; however, since their complete subjection by Bakhtáwar Singh and Banní Singh, who broke up the large turbulent villages into a number of small hamlets, they have become generally well behaved; but they return to their former habits when opportunity occurs.

In 1857 they assembled, burnt State ricks, carried off cattle, &c., but d d not succeed in plundering any town or village in Ulwur. In British territory they plundered Fírozpur and other villages, and when a British force came to restore order many were hanged.

Though Meos claim to be of Rájpút origin, there are grounds for believing that many spring from the same stock as the Mínás. The similarity between the words Meo and Míná suggest that the former may be a contraction of the latter. Several of the respective clans are identical in name (Singal, Náí, Dúlot, Pundalot, Dingal, Bálot); and a story told of one Daria Meo, and his lady-love, Sísbadaní Míní, seems to show that they formerly intermarried. In Bolandshahr a caste called Meo Mínás is spoken of in the Settlement Report, which would seem further to connect the two. However, it is probable enough that apostate Rájpúts and bastard sons of Rájpúts founded many of the clans, as the legends tell.

The Meos are now all Musalmans in name; but their village deities (see Religion) are the same as those of Hindú Zamíndars. They keep, too, several Hindú festivals. Thus the Holí is with Meos a season of rough play, and is considered as important a festival as the *Muharram*, *Id*, and *Shabíbarát;* and they likewise observe the *Janam ashtmí*, *Dasehra*, and *Diwálí.* They often keep Brahmin priests to write the *pílí chitthí*, or note fixing the date of a marriage. They call themselves by Hindú names, with the exception of " Rám ;" and " Singh " is a frequent affix, though not so common as " Khán."

On the *Amáwas*, or monthly conjunction of the sun and moon, Meos, in common with Hindú Ahírs, Gujars, &c., cease from labour; and when they make a well, the first proceeding is to erect a " *Chabútra* " to " *Bairújí* " or " *Hanumán.*" However, when plunder was to be obtained, they have often shown little respect for Hindú shrines and temples; and when the sanctity of a threatened place has been urged, the retort has been " *Tum to Deo, Ham Meo!*" *You may be a Deo* (*God*), *but I am a Meo!*

As regards their own religion, Meos are very ignorant. Few know the Kalima, and fewer still the regular prayers, the seasons of which they entirely neglect. This, however, only applies to Ulwur territory; in British, the effect of the schools is to make them more observant of religious duties. Indeed, in Ulwur, at certain places where there are mosques, religious observances are better maintained, and some know the Kalima, say their prayers, and would like a school.

Meos do not marry in their own Pál or clan, but they are lax about forming connections with women of other castes, whose children they receive into the Meo community. On their marriage Rs. 200 is thought a respectable sum to spend, that is to say, Rs. 130 on betrothal (" Sagái ") and Rs. 70 on marriage. They sometimes dower their daughters handsomely, and sometimes make money by them. Indeed, they often tell one that they have sold their daughters to pay their debts.

As already stated, Brahmins take part in the formalities preceding a marriage, but the ceremony itself is performed by the Kází, who receives a fee of about Rs. 1–4 and 8 seers of rice.

The rite of circumcision is performed by the village barber (Náí) and the village Fakír,* who also guards a new grave for some days till the ground has become too hard for animals to disturb.

As agriculturists, Meos are inferior to their Hindú neighbours. The point in which they chiefly fail is in working their wells, for which they lack patience.

Their women, whom they do not confine, will, it is said, do more field-work than the men; indeed one often finds women at work in the crops when the men are lying down. Like the women of low Hindú castes they tattoo their bodies, a practice disapproved by Musalmans in general. Meos are generally poor and live badly; they have no scruples about getting drunk when opportunity offers. The men wear the *dhotí* and *kamrí*, and not *páejamas*. Their dress is, in fact, Hindú. The men often wear gold ornaments, but I believe the women are seldom or never allowed to have them.

Rájputs.

The Rájputs of Ulwur, though the ruling class, do not form a twentieth of the population of the state. Those who are *jágírdars* will be spoken of under "Aristocracy." The remainder, which form the mass, are land proprietors, cultivators, and in the service of the State, chiefly in the army. About one-seventh of the whole are Musalmáns. The Hindú Rájputs are—to the north Chauhám, to the west Shekháwats, to the south-west Rájáwat, elsewhere chiefly Narúká. Their origin is treated of under "Aristocracy." They are bad cultivators, and do not work with their own hands until compelled by the direst necessity. It is, however, a mistake to suppose that the proudest families do not eventually yield to circumstances by putting the hand to the plough. Instances of king-descended Rájpúts tilling with their own hands could be found all over Rájpútana.

The Musalmán Rájpúts differ from their Hindú brethren in being more ready to take service out of Ulwur. They maintain their old marriage rules so far as not to ally themselves with families of their own clan; and they seek their wives from, and give their daughters to, Musalmán Rájpúts of Hariáná and elsewhere. They are regarded as distinct from Khánzádas, who, though of Rájpút origin, have intermarried with several Musalmán tribes.

Khánzádas.

Of Khánzádas, the old rulers of Mewát, much has been already said in the historical sketch. I will add something regarding their present condition and their origin, though, as the figures show, they are numerically insignificant, and they cannot now be

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* Fakírs are of various races; they are usually "Mudárias," or attendants of shrines; they make the *salárs*, or flags of the Saint Saiyad Masaúd.

reckoned among the aristocracy. In social rank they are far above the Meos, and though probably of more recent Hindú extraction, they are better Musalmáns. They observe no Hindú festivals, and will not acknowledge that they pay any respect to Hindú shrines. But Brahmins take part in their marriage contracts, and they observe some Hindú marriage ceremonies. Though generally as poor and ignorant as the Meos, they, unlike the latter, say their prayers, and do not let their women work in the fields.

They are not first-rate agriculturists, the seclusion of their women giving them a disadvantage beside most other castes. No Khánzádas now hold any "*jágír*," or rent-free village in the Ulwur state.

Some have emigrated eastward and taken to trade in the Gangetic cities, but these have no connection now with the original Khánzáda country. Those who have not abandoned the traditions of their clan are often glad of military service, and about fifty are in British regiments. In the service of the Ulwur state there are many (see "Army"). Of these Dúlí Khán, who commands the Kháss regiment, is the leading man, and entitled to an honourable reception in Darbár. The Sháhabad family (see Sháhabad) have a fort commandantship, and supply thirty-five horsemen on fixed pay for the state service.

In Tijára (see Tijára Tahsíl) there is a Khánzáda *chaudrí*. There are twenty-six Khánzáda villages in the state, in most of which the proprietors themselves work in the fields and follow the plough.* I do not know of any other settlements out of Mewát.

What was said of the Khánzádas in the historical sketch was based on the Persian histories, the most reliable sources of information. But the Khánzádas produce family histories and genealogies of their own, on which, however, much dependence cannot be placed; for they do not bear the test of comparison with the Persian histories. According to these family traditions, one Adhan Pál, fourth in descent from Taman Pál, Jádú chief of Biáná (see Karaulí Gazetteer) established himself on the hills separating Tijára and Firozpur (Gurgáon), at a spot called Durála, of which the ruins still are to be seen. Thence he was driven to Sarehta, a few miles to the north in the same hills, where there are considerable remains (see Sarehta); and his grandson Lakhan Pál became, in the time of Fíroz Sháh, a Musalman, and established himself at Kotála. He held all Mewát, and even districts beyond its limits. His sons and grandsons settled in the principal places, and it is said that 1484 towns and villages (kherás) were under their sway, in some of which tombs and ruins exist which are said to have belonged to them.

The term Khánzáda is probably derived from Khánázád, for it appears that Bahádar Náhar, the first of the race mentioned in the Persian histories, associated himself with the turbulent slaves of Fíroz Sháh after the death of the latter, and, being a pervert, would contemptuously receive the

* Sháhabád and Márakpur are the principal.

name of Khánazád (slave) from his brethren. The Khánzádas themselves indignantly repudiate this derivation, and say the word is Khán Jádú (or Lord Jádú), and was intended to render still nobler the name of the princely Rájput race from which they came.*

Brahmins.

About half the Bráhmins are agriculturists. The principal Brahmin sub-tribe in Ulwur is the Gor. The great divisions of the Gor sub-tribe are shown below.

Sáraswat.	Found in Ulwur.	The five Gors.
Kankubjí.	Do.	
Maithil.	Do.	
Gor.	The most numerous caste in Ulwur.	
Utkal.	None in Ulwur.	
Tailang.	None in Ulwur.	The five Daráwars.
Maharáshtra.	Do.	
Kárnátik.	Do.	
Daráwar.	Found in Ulwur.	
Gurja.	Do.	

The first five are the Brahmins of the North of India, the second those of the South, the Narbadda forming the boundary between. The five Gors, as regards eating and intermarriage, keep entirely aloof the one from the other. The first four Dharáwars eat together, but do not intermarry. The Gurjas (or Gujarátís) keep apart from all.

There are fifty-nine *gotrs* or sections of these ten great divisions, of which six *gotrs* belong to the Gor division already mentioned as the most important in Ulwur. The six *gotrs* of Gors are as follows :—

The Adh Gor is the name of the most numerous *gotr* in Ulwur; the Sanáwar, the second most numerous; the Gújar Gor; the Chaurásia; the Párik; and the Dáhima.

Of these the Sanáwar and Adh Gor eat and intermarry; the Gújar Gor, Churásia, Párik, and Dáhima, each keeps entirely aloof from all other *gotrs*. In Jaipur, however, Gor *gotrs* do all eat together, owing to the action of a Jaipur chief who interested himself in the matter.

It is, however, admitted on all hands that these caste restrictions are weakening, and occasionally one hears of a marriage in which bride and bridegroom belong to the same clan (*gotr*).

Baníyas.

The principal Baníya or Mahájan clans are Khandelwál and Agarwál.

Mínas.

Mínas were formerly the rulers of much of the country now held by the Jaipur chief. They still hold a good social position, for Rájpúts will eat and drink from their hands, and they are the most trusted guards in the Jaipur state. The Mínas are of two classes—the "Zamindárí," or agricultural, and the "Chaukidárí," or watchmen. The former are excellent cultivators, and are good, well-

* See Karauli Gazetteer, p. 1.

behaved people. They form a large portion of the population in Karaulí, and are numerous in Jaipur.

The "Chaukidárí" Mínas, though of the same tribe as the other class, are distinct from it. They consider themselves soldiers by profession, and so somewhat superior to their agricultural brethren, from whom they take, but do not give, girls in marriage. Many of the "Chaukidárí" Mínas take to agriculture, and, I believe, thereby lose caste to some extent. These Chaukidárí Mínas are the famous marauders. They travel in bands, headed by a chosen leader, as far south as Haidarabad in the Deccan, where they commit daring robberies; and they are the principal class which the Thuggée and Dacoitee Suppression Department has to act against. In their own villages they are often charitable; and as successful plunder has made some rich, they benefit greatly the poor of their neighbourhood, and are consequently popular. But those who have not the enterprise for distant expeditions, but steal and rob near their own homes, are numerous, and are felt to be a great pest. Some villages pay them highly as Chaukidárs to refrain from plundering and to protect the village from others. At the small town of Kot Pútlí the Chaukidárs' legitimate income is nearly Rs. 2000. So notorious are they as robbers that the late chief of Ulwur, Banní Singh, afraid lest they should corrupt their agricultural brethren, and desirous of keeping them apart, forbade their marrying, or even smoking or associating with members of the well-conducted class.

In April 1863 Major Impey, then Political Agent of Ulwur, issued orders placing the Chaukidárí Mínas under surveillance; and under Major Cadell's direction, lists of them have been made out, periodical roll-call enforced in the villages, and absence without a leave certificate punished.

I am not sure that, although, speaking generally, Mínas are divided into Chaukidárí and Zamindárí, there is any hard and fast line between the two classes. There is, I believe, an intermediate class; for M. R. Banní Singh's attempts to keep the two apart were not very successful. This would account for the figures of the statement given below, which, however, still tells heavily against the Chaukidárí Mínas. It was prepared in April 1874.

Statement regarding Ulwur Minás:—

1. Percentage of agricultural Minás to total population of the state	5·2
2. Of non-agricultural	1·1
3. Percentage of apprehensions of agricultural to total apprehensions	14·0
4. Percentage of non-agricultural to total apprehensions . .	15·2

For number of Minás convicted of criminal offences, see "Jail."

There are said to be 32 clans of Minás. Out of 59 Minás apprehended for Dacoity by the Dacoity Suppression Department, I found that the *Jeb* clan furnished 17, the *Kágot* 9, the *Síra* 8, and the *Jarwal* and

Bagrí 5 each. The *Susáwat* was, I believe, formerly the most powerful clan, and that which held Amer.

The Gújars of Ulwur are not, as elsewhere, an unmanageable class. Their anxiety in some places to be free from the oppression of Rájput tyrants, who formerly exacted vexatious dues and curtailed their liberty, has made them good subjects of the State. The clans found are the Kasáná, Chandíja, Rawat, Chandela, Newar, Bhedi.

Gújars.

Játs here, as everywhere else, take the highest rank as agriculturists, or share it with Káchís alone. The clans found in Ulwur are *Nírwál, Kawalia, Kadalia, Simrála, Kásanwál, Sadawat.* They usually abstain from taking life, from eating meat, drinking wine, and smoking tobacco. In their villages "*Panch píra makáns*" (see "Religon") are usually found, and Musulman saints are often maintained.

Játs.

Ahírs are good peaceable cultivators, and need no special notice. The clans are Mela Kanochia, Bhagwána, Jádon, Bákaria, Sasodia. The Ahír Ráo of Rewárí, formerly an important chief to the north, belonged to the Aphriya division of the Jádon clan. He once had, it is said, 360 villages, but the British reduced them to 45, and these, too, were taken away from him for his conduct during the mutinies of 1857.

Ahírs.

The numbers of the most numerous and important castes have been already specified, and something has been said regarding each. The Chumárs are indeed more numerous, I believe, than any other caste, but they are in very low public estimation. They are cultivators, leather workers, and village drudges.

The following castes have between 10,000 and 20,000 members :—*Kumhárs* or potters, *Fakírs* (see p. 39, note), *Kulís* and *Julárs* or weavers, *Nais* or barbers, *Khátis* or carpenters.

Sakkas or water carriers, *Jogís* or religious devotees of sorts, *Dhobís* or washermen, *Shekhs* (respectable Musalmans), *Luhárs* or blacksmiths, *Mirásís* or low Musalman musicians, *Telis* or oilmen, range between 4000 and 10,000.

Rangrez or dyers, usually Musalman ; *Saiyads*, held in high esteem (p. 71) ; *Kandheras*, cotton cleaners, usually Musalman ; *Chelas* or household slaves ;—each exceed 2000 in number.

Of the following there are more than 1000 :—*Kahárs* (Hindoo Pálki bearers), *Rebáris* (Hindoo camel keepers), *Manihárs* (Hindoo and Musalman bracelet makers), *Mujáwars* (Musalman shrine menials), *Dákots* (a low caste of Brahmin beggar), *Kunjras* (Musalman greengrocers), *Bhatiáras* (Musalman sarai or inn caterers.

Those which follow exceed 500 in number :—*Bharbhúnjas* (Hindoo grain roasters), *Agaris* (Hindoo salt extractors), *Baoris* (a thieving and despised watchman class), *Nakíbs* (Musalmán runners), *Dhádhís* (a caste of popular singers).

Other castes less numerous are *Jodh bargís* (a low Hindoo caste), *Dhunsar* (a very respectable baniya caste), *Bisátís* (pedlars), *Kaim Khánis*

(respectable Rajpút Musalmans); *Lodhas* (?), *Palledárs* (porters), *Bhánds* (Musalman actors), *Chárans* (Hindoo poets), *Khajasarai* and *Hijra* (kinds of eunuchs), *Gadarias* (Hindoo blanket makers), *Ghosí* (milk sellers), *Kamnígars* (painters, formerly bow makers), *Bázigars* (jugglers), *Khatrís* (Hindoo traders), *Patuas* (Hindoo workers in silk), *Thateras* (brass-workers), *Niyária* (collectors of silver filings), *Badhiks* (bird catchers), *Sísgars* (glass workers). The above are mentioned in order of numerical importance. The last few are each under twenty.

I have not attempted to distinguish between a mere profession and a caste proper, which eats and marries with none outside of it, but for the most part the list is one of distinct castes.

CONDITION AND HABITS OF THE PEOPLE.

The wealthy.

There are no extremely wealthy people in the state and only a few rich. These last are found not in the city of Ulwur, but in Rajgarh and Bás of Kishengarh.

The poor.

Some trouble was taken to ascertain the material condition of the agricultural population, and to estimate the proportions of the comfortable class, the intermediate, and the very poor. For one of the first-class it was calculated that there would be four of the second and from fifteen to twenty-five of the third. The first-class live well, consuming plenty of milk, butter-milk porridge (*rábrí*), ghee, sugar, and good flour. The second-class obtains butter-milk porridge (*rábrí*), but little if any milk or ghee, and no sugar, and only the coarser kind of grain. The third class consumes water porridge and coarse grain; everything else goes to pay the debts due to the baniya. All classes get more or less tobacco; about 50 per cent. do not possess more than one head of cattle.

A good deal, however, is spent by the poorer classes on marriages; and though boys often remain long unmarried owing to poverty, few grow old single, for Meos allow concubinage without bastardising the issue of it, and the lower castes of Hindús can make *darícha* marriages—that is, marry the widows of their brethren. Many make money by the marriage of their daughters. Even Baniyas now often do this.

In dress I can discover no striking peculiarity. The common *dopatta* is worn by men with the *angarkha*, or in the absence of both, the *dohar*. The women wear *angis*,* *paejámas* (drawers) or *ghágras* (petticoats), and *dopattas*. Khánzáda women wear the *tilak*, a kind of tunic worn also by low castes.

Kalas.

A European official on coming to Rájputana will observe that his reception at the villages he visits is different from what he usually meets with in British territory. As he approaches, women collect, one places a brass vessel on her head, and the party be-

* Kánchalí, sina bandh, cholí (all the same).

gins a song. All visitors of position receive this attention, and are expected to drop a rupee or more into the vessel, which is called *Kalas*.

Songs.

The songs sung on these occasions are popular ones of the neighbourhood, often containing allusions to "dear Amer," the old capital of the present Jaipur territory, and to the great chiefs of that territory, Mán Singh and Siwáí Jai Singh, who formerly held parts of that country, and whose names are still household words.

Sometimes a grand procession or the preparation of a banquet is the burden of the song. About Ulwur the praises of the beautiful memorial dome and the tank under the fort are deservedly sung, but always in connection with an expression of loyalty towards the local chief.

Another class of common village ballads illustrates the life of the people. Occasionally one hears a strain deprecating the return of some terrible famine. Sometimes an official is received with a *kalas* song lamenting the poverty of the village lands which will yield but one crop a year. When the rains are favourable and the *dahr* or floodable lands submerged, gleeful strains arise in anticipation of the coming crop of cotton and sugar-cane (*ban bár*), and of the bright-spangled petticoats and well-dyed scarves, which will soon be attainable. A tank or other public work constructed by some benevolent magnate of the neighbourhood, or his lady, sometimes produces a popular ballad in praise of the benefactor; but marriages and births are the grand subjects for songs. The former often expresses intense anxiety regarding the respectability of the bride's attire when she appears under the nuptial canopy, and her mother's brother is the person chiefly looked to for aid.

The song said to be the most popular on the occasion of births among all castes except Rájpúts exhibits the popular feeling with regard to conduct and duty. The child is exhorted to dwell on the name of God (Sahib), who had preserved him in the womb, and worship Him who had safely given him birth. He should use and enjoy the good things of life, thus if he has relations he should not live in loneliness, if he has ghee and grain and oil he should dwell free from hunger, debt, and darkness; if he can keep a horse he should not walk on foot.

He should walk in the path of his religious order (*rasta panth*) and not wander from it.

He should see his neighbour's field fruitful without covetousness, and if he cannot trust his self-restraint he must avoid the field.

He should show no levity on seeing another man's wife, and in spite of wandering desire regard her as his sister; only in that relation to her can he attain to God.

Let him give cows to Brahmins, the merit of it will establish him.

Let him give clothes to his sister and her children, the merit of it will support him.

With his family let him bathe in the Ganges and the Jumna.

Kabaddí, or a sort of prisoner's base, played, I believe, all over

India, and *hogrí* or hockey, are the two principal games played by young men. They are chiefly played by moonlight. *Hogri* is sometimes represented in frescoes on palace walls, and is alluded to in the lines regarding the turbulent founders of the Dasáwat Narúka and the Shekáwat clans—

Games.

Rajo Shekho, ráj su
Parpe nahin aríyan;
Sátú seri mokalí,
Dása khel dhariyan.

O Raja Shekha, with you
None successfully contend;
The seven ways open (*i.e.*, unchecked),
Dása strikes the hocky ball (or plays dacoitee).

The expenses defrayed from the *Malbah* or village funds, collected with the revenue, little checked as they have been, illustrate to some extent the village life. In all villages—I speak from an examination of the accounts of thirty—from 1½ to 3, or even 4 per cent. on their land revenue was spent in alms to beggars, gifts to holy men, and the celebration of the principal annual festivals. Something was usually paid for the performances, on other occasions, of itinerant acrobats and conjurers (*natts* and *kanjars*). A third item was marriage and funeral gifts to members of the community, both proprietors and village servants. A fourth, the maintenance of the *thara*, or building used as the village assembly house and resting-place, where the public business of the locality is discussed, and where travellers and visitors find a night's lodging. In a prosperous village, as much as Rs. 700 is occasionally spent in one year in building a new or improving an old *thara*. The village servants, carpenter, blacksmith, washerman, and scavengers are usually paid by a maund or two of grain per harvest on each well or house, but the Chumár selected to attend to the behests of Tahsíl requisitioning sepoys, and sometimes the *thara* waterman and sweeper receive allowances from the village fund.

"Malbah" or village expenses.

Other items would be mentioned more properly under revenue administration, but as the subject of village expenses has been begun it may as well be finally disposed of here.

"*Lumbardar's food*," or the expenses of the village representatives when at Tahsíl headquarters or at Ulwur on village business. The amount varied from 1 to 2, and sometimes 3, per cent. on the *jamma*.

"*Patwarree's sayer*," or stationery allowance to Patwarees, was from one to two rupees a harvest.

"*Interest*" levied by the state on arrears of revenue at 1½ per cent. per mensem, commencing from the fourth day after the revenue was due. This seems very severe, but practically the high rate of interest acts as a stimulant to punctuality, and very little interest has to be charged.

The rule of charging interest on arrears seems to have been introduced by M. R. Banní Singh's Díwans from Dehli, and cannot be described as unsuccessful or oppressive. At least not as modified when Captain Impey was Political Agent at Ulwur.* He induced the council to direct that interest should never exceed one-fourth of the arrears due; and compound interest is never charged.

"Talabána," or cost of summonses to pay revenue, or to cut a state grass preserve (rund), or to appear before a court. The rate is 2 annas for each summons in revenue, criminal, and civil cases. In miscellaneous 2 pice. This sum is paid daily until the summons is complied with. Three-fourths of the "talabána" at present goes to the *mazkúrí*, or summons bearer; but a committee is considering whether the *talabána* might not be credited to the state, and fixed regular pay allowed the mazkúrís, who would not then be interested in delaying the attainment of the object of the summons.

Captain Impey and the council had caused orders to be issued in restraint of village expenses, the limit of which was fixed at a percentage of the village *jamma*. With some modification these orders were lately re-affirmed, thus it has been directed that in future malbah shall not exceed on a revenue of

100 . . .	15 per cent. on the jamma or revenue.			
500 . . .	10	,,	,,	,,
1000 . . .	7	,,	,,	,,
1500 . . .	6	,,	,,	,,
3000 . . .	5	,,	,,	,,
Above that . . .	4	,,	,,	,,

* Major Cadell directed a minute inquiry in one tahsíl (Tijára) regarding amounts borrowed from money-lenders to pay *jamma* on one harvest. The result was as follows :—

44 villages out of 106 had not borrowed at all.

13 villages had borrowed under			50
14	,,	,,	100
7	,,	,,	300
4	,,	,,	400
5	,,	,,	500
3	,,	,,	600
4	,,	,,	800
2	,,	,,	900
1	,,	,,	1,000
1	,,	,,	1,100
1	,,	,,	1,300
Total borrowed was			19,760
Interest charged by money-lenders			2,106
			21,866
Paid on realising crops			20,151
Balance due to money-lenders			1,715

The allowance to Lumbarbárs or heads of villages, which in British territory under the name of *pachotara* is five per cent of the *jamma*, in Ulwur is usually three, and in the Tahsíls of Katumbar and Bánsúr for the most part two only. But this two and three per cent. is not paid from the "malbah," a collection over and above the *jamma*, or Government demand, but is paid out of the jamma. It was felt, considering the responsibilities of the Lumbardárs, to be insufficient, and the council has in consequence recently ordered that Lumbardárs are to receive two per cent. from the malbah, as well as their allowance from the State, provided that the total percentage sanctioned for malbah, as above detailed, is not exceeded. An inducement is thus held out to Lambardárs to put a check on expenditure, which is often more for their own glorification than for the good of the village, and which often falls heavily on the poorest members of the community, although they have no effectual vote or veto.

Hak mujrai.

The cesses of one per cent. for schools, and one per cent. for dispensaries, is levied by the State, in addition to the *jamma*, but is not included in the malbah. These cesses were imposed by M. R. Sheodan Singh many years ago, and are not directly due to the influence of any British officer.

Dispensary and school.

In all native states officials, when moving about on business, are allowed fodder, wood, and earthen pots gratis. This allowance is known as *habúb*. In Ulwur these necessaries were supplied without payment by the villages, except in one tahsíl, in which their cost was defrayed by the State.

Habúb.

The council has recently ordered that the practice of payment by the State be extended to all the tahsíls, and the accounts will be regularly forwarded and audited in the Treasury.

The villagers are in Ulwur, as elsewhere, held to a certain extent responsible for the protection of travellers and their goods, and the repression of crime, but *chaukidars* or village watchmen are not generally employed, and all the ordinary liabilities and expenses of villages not included in the land revenue have, I think, been enumerated, except those connected with the cutting of grass preserves, which is elsewhere spoken of.

The following list shows the extent to which the different castes of Ulwur territory seek military service beyond its limits. It will be seen that the least numerous of the castes, the Rájput Musalmans, contribute many more than any other, and that after them come the Khánzádas. This probably is due to the habit of foreign service acquired by their ancestors in the time of Musalman supremacy, when they met with favour in the imperial armies, and, as perverts, were, no doubt, regarded with suspicion by Rájput chiefs :—

Foreign service.

	In British Cavalry.		In Infantry.	
Brahmins	9	...	35	From several Tehsils.
Thákur Hindú	9	...	26	Chiefly from Mandáwar and Bánsúr.
Ját	2	...	31	Chiefly Mandáwar.
Gújar	0	...	40	Chiefly Bahror.
Ahír	12	...	34	do.
Shekh	8	...	2	
Saiyad	30	...	3	Kishengarh.
Pathán	5	...	3	
Khánzádas	28	...	17	Tijára.
Kázís	8	...	2	
Meo	11	...	34	Tijára.
Thákur Musalman	110	...	4	Mandáwar.
Sakka (water carriers)	6	...	14	Katumbar.
Thirteen other castes	15	...	15	
	253		260	

There are said to be about 200 Ulwur artisans, munshís, and others, not of the military profession, in service in British territory.

RESULTS OF A CENSUS TAKEN APRIL 10, 1872.

TEHSILS AND PARGANAHS.	Number of Villages.	Dwelling-houses.		Shops.		Other Buildings.		Total.			MUSALMANS.												
											Meo.		Khánzáda.		Thákur or Rájpút.		People belonging to Trades and Professions.		Other Musalmans.		Total.		
		Masonry.	Mud.	Masonry.	Mud.	Masonry.	Mud.	Masonry.	Mud.	Total.	Cultivators.	Non-cultivators.	Cultivators.	Non-cultivators.	Cultivators.	Non-cultivators.	Cultivators.	Non-cultivators.	Cultivators.	Non-cultivators	Cultivators.	Non-cultivators.	Total.
1. Kathúmar . .	74	109	4,061	45	232	114	238	268	4,531	4,799	461	60	...	...	535	61	146	402	343	1,102	1,485	1,625	3,110
2. Gobindgarh .	56	62	5,425	31	154	50	132	143	5,711	5,854	7,285	153	124	7	...	...	389	902	1315	1,665	9,113	2,727	11,840
3. Tijára . . .	202	701	10,967	272	67	85	270	1,058	11,304	12,362	15,112	267	2799	642	...	...	380	2,752	1367	3,274	19,658	6,935	26,593
4. Thána Gházi .	144	729	5,566	365	456	306	47	1,400	6,069	7,469	...	...	...	26	...	...	19	542	80	606	99	1,174	1,273
5. Bánsúr . . .	146	518	7,427	302	493	253	588	1,073	8,508	9,581	...	...	...	3	...	...	54	1,638	117	1,257	171	2,898	3,069
6. Mandáwar .	134	546	6,115	170	275	156	165	872	6,555	7,427	2,140	19	30	...	3022	470	191	1,614	231	1,112	5,614	3,215	8,829
7. Kishengarh .	162	966	11,255	254	185	166	213	1,386	11,653	13,039	19,250	223	440	271	341	45	8	89	1037	7,314	21,076	7,942	29,018
8. Rámgarh . .	120½	331	10,018	159	235	198	190	688	10,443	11,131	17,856	129	2482	193	...	...	30	1,013	840	5,479	21,208	6,814	28,022
9. Rájgarh . .	207	1,442	9,766	623	444	911	78	2,976	10,288	13,264	1,235	54	...	13	...	...	10	1,033	343	2,520	1,588	3,620	5,208
10. Ulwur . . .	225	3,850	29,112	1375	752	706	301	5,931	30,165	36,096	23,459	1144	817	501	...	...	72	4,132	1308	16,390	25,656	22,167	47,823
11. Bahror . . .	151	577	5,751	294	272	247	924	1,118	6,947	8,065	...	7	...	...	88	3	244	1,937	419	436	751	2,383	3,134
12. Lachmangarh	176	296	9,204	133	335	200	183	629	9,722	10,351	7,798	209	97	45	...	...	60	158	1106	2,833	9,061	3,245	12,306
13. Nímrána Chief's	9	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	1806½	10,127	114,667	4023	3900	3392	3329	17,542	121,896	139,438	94,596	2265	6789	1701	3986	579	1603	16,212	8506	43,988	115,480	64,745	180,225

Tehsils and Parganahs.	Hindús. Brahmans. Cultivators.	Brahmans. Non-cultivators.	Rájpúts. Cultivators.	Rájpúts. Non-cultivators.	Játs. Cultivators.	Játs. Non-cultivators.	Ahírs. Cultivators.	Ahírs. Non-cultivators.	Gújar. Cultivators.	Gújar. Non-cultivators.	Dhákar. Cultivators.	Dhákar. Non-cultivators.	Bania or Trading Castes. Cultivators.	Bania or Trading Castes. Non-cultivators.	Mina. Cultivators.	Mina. Non-cultivators.	People belonging to Trades and Professions. Cultivators.	People belonging to Trades and Professions. Non-cultivators.	Other Hindús. Cultivators.	Other Hindús. Non-cultivators.	Total. Cultivators.	Total. Non-cultivators.	Total. Total.
1. Kathúmar . .	4,779	1,724	1,829	868	3,338	368	774	116	1,209	251	35	...	120	1,578	2,174	1002	3,395	6,876	2,356	2,366	20,009	15,149	35,158
2. Gobindgarh .	490	709	171	527	8	25	272	9	321	21	...	10	217	1,045	233	192	2,214	2,840	2,708	1,275	6,634	6,653	13,287
3. Tijára . . .	456	1,222	385	59	1,947	18	2,749	92	2,971	56	...	...	100	2,476	30	5	326	3,123	1,557	7,537	10,521	14,588	25,109
4. Thána Ghází .	7,558	3,408	1,335	852	290	35	351	15	5,989	380	...	...	169	4,165	7,980	974	655	5,707	3,109	10,741	27,436	26,277	53,713
5. Bánsúr . . .	3,627	5,008	3,261	1,564	3,145	82	5,610	208	10,088	711	...	...	24	3,914	488	944	1,019	15,160	3,164	5,426	30,426	33,017	63,443
6. Mandáwar . .	1,830	3,367	1,251	433	7,126	202	8,832	226	1,494	60	...	...	265	2,493	387	681	1,031	12,573	239	2,123	22,455	22,158	44,613
7. Kishengarh .	365	2,240	889	446	3,289	28	2,098	88	1,971	140	...	...	61	3,185	22	10	...	221	1,176	15,577	9,871	21,935	31,806
8. Rámgarh . .	417	1,400	97	548	666	76	16	12	939	154	6	...	333	2,523	120	137	98	2,654	2,799	9,581	5,491	17,085	22,576
9. Rájgarh . .	10,381	5,924	1,803	3,177	366	24	1,207	322	2,936	578	244	...	303	6,384	19,547	1454	720	8,584	5,918	21,929	43,478	48,376	91,854
10. Ulwur . . .	2,763	9,817	1,270	4,858	4,477	521	1,348	916	4,677	2305	...	2	243	9,707	2,425	1959	569	10,551	5,548	39,248	23,320	79,884	103,204
11. Bahror . . .	2,593	5,957	3,301	639	1,017	69	17,337	538	2,402	148	...	...	155	3,544	57	183	677	11,431	1,619	5,035	29,158	27,544	56,702
12. Lachmangarh	3,356	2,680	2,658	1,596	4,619	273	1,674	109	2,638	291	...	...	480	2,568	7,178	1005	751	2,009	8,613	14,371	31,967	24,902	56,869
	38,615	43,456	18,250	15,567	30,288	1721	42,321	2651	37,635	5095	285	12	2470	43,582	40,641	8546	11,455	81,729	39,091	135,221	260,766	337,568	598,334

GRAND TOTAL.

	Kathúmar.	Gobindgarh.	Tijára.	Thána Ghází.	Bánsúr.	Mandáwar.	Kishangarh.	Rámgarh.	Rájgarh.	Ulwur.	Bahror.	Lachmangarh.
Cultivators . .	21,495	15,747	30,179	27,535	30,597	28,069	30,947	26,699	45,066	48,976	29,909	41,027
Non-cultivators .	16,774	9,380	21,523	27,451	35,915	25,373	29,877	23,899	51,996	102,051	29,927	28,148
Total . . .	38,268	25,127	51,702	54,986	66,512	53,442	60,824	50,598	97,062	151,027	59,836	69,175

Total, Cultivators, 376,246; Non-cultivators, 402,313; Grand total, 778,559.

N.B.—The detail of villages is given in Part IV. There are 38 Christians who have not been included in this statement.

CHAPTER III.

RELIGION.

Hindu deities.

THE *Kuldeví* or family deity of the Narúkas, as also of the Kachwáhas of Rájputáná, is the Jamwáhí Mahádeví, whose temple is in the gorge of the Bánganga River in Jaipur territory, not far from the south-east corner of Ulwur territory. It was here that Dhola Rai, the founder of the present Jaipur State, and subsequently his son, are said to have received miraculous aid from Mahádeví when contending with Mínas and Bargújars. The sons of the Ulwur Chief go in state to this temple to have the ceremony of tonsure performed.

Síta and Rám, however, are naturally the deities to whom most respect is paid by Narúkas and other Kachwáhas, since they claim descent from Rám and Síta, whose images are carried with the army, both in Ulwur and in Jaipur. Srí Khrishn, too, as his birthplace, Mathura, is so near, is also much reverenced by the ruling family and upper class and Baldeo. Srí Khrishn's elder brother is in high repute. "Jai Baldeojí!" or "Jai Ragunáthjí!" are the commonest forms of salutation. As regards the religion of the mass, an intelligent, well-informed person whom I consulted estimated half the Hindús to be of the Vishnú sects, one-fourth of Shiv, and one-fourth of both.

Shivites.

The followers of Shiv, amongst whom are included the devotees of Deví in all her forms, though in a minority, are a very important class. There are no great temples of modern date, but there is a very interesting old Shiv temple at a place called "Níl Kanth," above the Tahla valley. It is still maintained, though, no doubt, not as it once was (see Nílkanth). The Shiv Swámís, or priests, of Narainpur in Bánsúr, Naldai, a place near Khushálgarh, where Máhádeo Shiv manifested himself, the temple called Bakteswar on the Baktáwar Ságar,—all have a reputation. Maharáo Rájá Baktáwar Singh and Banní Singh themselves affected the respectable Shakta persuasion called Dakshina; but I am afraid that, of all the divisions of Hinduism, none is so prosperous at Ulwur as the disreputable Shakta sect known as Vámís. The worst division of the Vámís is called the *Kunda Panth*, perhaps the *Kuras* of Wilson's "Hindoo Sects." The *Kunda Panth* is said to practise all the abominations on account of which Vámís are infamous.

Men of position are believed to be secret members of it; and it is admitted on all hands to be making progress. The *Kunda Panthís* disregard caste rules, and all eat together.

Vishnúites.

The Vishnú worshippers in Ulwur, as elsewhere, may conveniently be divided into two classes. First, the small learned class, consisting mainly of philosophic Brahmins, and called by Wilson the orthodox. Second, the sects. The latter, to which the mass of the people belong, may, I think, be further subdivided into the four "Sampradiyas" and the "Panths." Of the four Sampradiyas, the most numerous are the Rámáwats, next to them come the Madhwá-chárís, then the Nímbáwats. The Bálba-chárís, so numerous in Jaipur, Bikanir, &c., are not represented in the city, but they are in the districts.

The number of temples indicate the relative importance of the different cults.

Rámáwats	. . .	10 considerable temples.
Nímbáwats	. . .	6 ,,
Madhwá-chárí	. .	7 ,,

These Sampradiyas trust in Brahmins—many of whom are members of them—use Sanscrit chiefly, and keep images in their temples.

The Panthís, who are regarded as dissenters, prefer vernacular books to Sanscrit, have a doctrinal literature of their own, and, Charan Dásís and Mohan Panthís excepted, the members of them do not, speaking generally, worship images. They are disliked by, and respect little, the Brahmins, and they have no temples. There is not, however, a hard and fast line between them and the Sampradiyas; and I have known a man arrange to feed Brahmins one day and the Sádhs (holy men) of the Panthís the next. The Panthís he proposed to entertain were—

The Kabír Panthís, Dádú Panthís, Charan Dásís, Rám Snehís, Satnámís, Parnámís, Mohan Panthís.

The Lál Dásís, who are almost as much a Vishnú sect as the rest, although Musalmans belong to it, he did not include, notwithstanding that the sect is in Ulwur, I believe, the most numerous of all.

The founders of the Lál Dásís and the Charan Dásís were born in villages near together, and within eight miles of the city of Ulwur. Lál Dás, at Dhaolí Dhúb, at the entrance to the valley of Dehra, four miles north of the city, and Charan Dás at Dehra itself. It is remarkable that in the hills overhanging the same valley is the most attractive of the Meo shrines known as Chuhar Sidh (see "Fairs").

Lál Dásís.

Lál Dás is said to have been born of Meo parents in s. 1597 (A.D. 1540), who, though nominally Musalman, followed the observances of the Hindú religion. As Lál Dás is the chief saint of Ulwur, I will give a somewhat full account of him:—

A biography of Lál Dás in verse which came into my hands says that "Lál Dás entered the world in this 'Kaljug' because God was neglected, and men in their folly worship stones."

Lál Dás lived many years at Dhaolí Dhúb, and used to wander over the hills behind Ulwur, and into the fort in search of sticks, by selling which he got his living. At length he began to work miracles. An excited elephant stopped in full career and saluted him, and a Musalman saint, one Chíshtí Gadan, of Tijára, found him standing in the air in meditation. The Musalman conversed with Lál Dás, and, discovering his piety and unworldliness, enjoined him to teach both Hindús and Musalmans. After this Lál Dás went and lived at Bándolí, sixteen miles north-east of Ulwur, in the Rámgarh "pargana." There "he laboured for his own support and the good of others." He lived on the top of a hill, and went through great austerities in the hottest weather; was safe from snake and tiger, and cured the sick. Disciples collected round him of all castes, and one, an oilman, received from him miraculous power, which he used to expose an adulteress before an assembly. For this Lál Dás reproved him, and eventually resumed his gift. Lál Dás prayed that he might be relieved of all his false disciples, so persecution from a Mughal official began, and they all fell away. It arose from Lál Dás having caused the death of a Mughal who had laid hands on another man's wife; and Lál Dás, with his true followers, was carried to Bahádarpur, a few miles off. The Musalman Faujdar of Bahádarpur expressed surprise at his being followed by both Hindús and Musalmans, and asked him what he was. Lál Dás replied that the question was a foolish one—what he was in truth he knew not, but he got his garment, the flesh, in a Meo's house. The Faujdar demanded Rs. 5 apiece from the party as the price of releasing them, but they would pay nothing, and then the Faujdar gave them water from a poisonous well, the only result of which was that the well became sweet, and was known afterwards as "the sugar well." On another occasion Lál Dás was assaulted by Mughals, and called to his protection angels, who slew fourteen of them; but his followers, thinking that anger was derogatory to Lál Dás, spread a report that they killed the Mughals, and that Lál Dás had shown no anger. Lál Dás left Bándolí, and resided at the neighbouring village of Todí, now in Gurgaom, on the Ulwur border, where, being persecuted, he went away. At Nárolí the people refused him water, whereupon their wells dried up.* At Rasgan, in Rámgarh, he was well received, and there he remained a while, "repeating God's name, and teaching disciples the way."

Lál Dás, though he at times is said to have practised the severest asceticism, had not led a life of celibacy. "He had a daughter, named Sarúpa, who could work miracles. One day he told her that greatness and wonder-working even were vanity, they, too, pass away like the wind; purity and gentleness alone were availing. Those who possessed them would attain to peace in heaven (Har ke lok), and no more be subject to birth and death. Lál Dás's son, Pahára, too, was a miracle-worker—blessings on him and on Lál Dás's brothers, Sher Khán and Ghaus Khán. These all had hope in God (Harjí) alone, and in no other Deo. A voice in a mosque (? Harmandir), where Lál Dás had gone, foretold the birth to him of a son, who was to be a polar star ("Kutb"), and would succeed in the work of many births. Lál Dás received the announcement with one word, "Bhala!" A few months after, to try his faith, a daughter was born to him, who died directly. Lál Dás felt no grief, for God-worshippers (Harbhagatán) are always joyful. Soon after God spoke to him again of the "Kutb." Lál Dás manifested no hurry or anxiety. A second daughter was born, and she too died. Lál Dás said, "I have faith in God" (Sáin ko merí biswás).

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* Nárolí is uninhabited; it was a hamlet of Múnpur Karmala of Rámgarh, Ulwur.

At length a boy, after eighteen months' pregnancy, was born. The child lived but eighteen days, but he spoke and reproached his mother for not showing him his father. Lál Dás was sent for, and spoke to him, whereupon the child died satisfied. A faithful Sádh washed and dressed the corpse, and his sister Sarúpa besought her father to commemorate him by a miracle. The child's body was taken towards Bándolí (where, apparently, the infant daughters had been interred). A deep stream was in the way; but, as Sarúpa walked forward, a dry path appeared, and the little corpse was carried to Bándolí, where a Dargáh was established, which has still a great reputation.

It was reported to Sáhib Hukm, Mughal Governor of Tijára, that Lál Dás did not pray as a Musalman, nor perform ablutions, nor call on the prophet, but that he taught Hindús and Musalmans the same doctrine. The "hákim" sent for Lál Dás, who received the messengers kindly, and accompanied them with twelve disciples, who refused to leave him. A vicious horse which he had to ride became quiet in his hands, and a fawn which one of the Musalmans killed, and compelled Lál Dás to carry, came to life.

The Tijára "hákim" treated Lál Dás kindly. But he offered him meat, saying that it was Musalman food, and that he who was a Musalman and ate as such was in the path of God. Lál Dás replied, "Love God. God is one and separate from all. There is one path for Hindú and Turk, by which they come and go. Whoever kills another cuts his own throat, for the murdered is avenged by God's casting the murderer into hell. Let me be shown how to escape before the judgment-seat, where God himself will do justice. The good keep in mind the fear of that day."

Lál Dás then took the food into his hand, and the meat turned to fine rice.

Lál Dás and his twelve followers were then confined under a guard for the night, but without severity. They all vanished, and the guard was imprisoned for letting them go; on which they all appeared again in the jail.

Sáhib Hukm, the hákim, had a beloved daughter who was tormented by a witch, and the necromancers (jádugirs) could do nothing to relieve her; and Kazis and Mulvís could not exorcise the evil spirit. Her mother appealed to Lál Dás, and he went to the girl, who immediately began to kiss his feet; and the "demon" (jin) having left the girl, appeared before Lál Dás and declared his submission.

In Maujpur (Lachmangarh pargana) was a holy man, Mansukha by name, and a Mállí by caste, who loved God with a true love (sachhí prít), and gave much in alms. He believed in Lál Dás, but his wife disparaged him *because he worked no miracles*, and because he could not avoid being carried off to Tijára. Mansukha said Lál Dás knew the thoughts of men. On his going shortly after to pay his respects, Lál Dás received him badly on account of his unbelieving wife. Mansukha was going sorrowfully away. Lál Dás, however, forgave him, and called him back and comforted him, just as a mother takes into her arms and consoles a child whom she has corrected.

An Agra merchant was shipwrecked. He asked for advice. Some said one thing, some another; but he remembered Lál Dás, and called on him, promising him a tithe if his goods were saved. Lál Dás heard the prayer of the distant merchant, and showed emotion. The goods were saved. However, Lál Dás refused his thank-offering, as he had no need of wealth, but told him to give it to Vishnú Sádhs.

A Káyath of Agra, of great wealth and of high position, was afflicted by leprosy or some foul skin disease, which made life a burden to him. Hearing of Lál Dás's goodness to the shipwrecked merchant, he went to him at the full moon, Lál Dás's

chief day of reception. The saint told the Káyath to give all his goods in charity and abandon the world. In token of his having forsaken all pride and worldliness, he was to blacken his face, mount a donkey, and hang a gourd on his back. He obeyed; and on his subsequently bathing at the junction of the rivers at Allahabad, his body became pure as gold.

Various other miracles of the same type are related in the account of Lál Dás, who prevents an eclipse of the sun, predicts the famine of s. 1884, feeds Nága Charan Dás of Mathura, who comes to him with 700 followers.

The Meos having carried off his buffaloes, Lál Dás prophesied that Mewát should belong to the Kachwáchas and their chief Jai Singh.

Before his death, Lál Dás having met with one Thákuria of V. Chapra, who *maintained himself and fed others out of the proceeds of his own labour*, and was blessed by God with the necessary virtues, wished to appoint him his successor; but Thákuria declined the honour as being unworthy of it, and Lál Dás gave him the choice of burial alive or acceptance of authority. Thákuria chose the former.

According to popular belief, Lál Dás died s. 1705 (A.D. 1648), at the age of 108, at Nagla, a Bhartpur village on the Ulwur border, and was buried eventually at Sherpur, in Rámgarh, Ulwur, where there is now a fine shrine.

Lál Dás's sayings have been preserved by his followers, and a few extracts from a popular collection called *báni* or *gutka* I subjoin. Like all religious books of the kind, it is in verse, and the language is simple and familiar. It treats in successive chapters of eight subjects, but very briefly; the verse is flowing and regular. Following each exhortation are hymns (*bhajan*) in an irregular metre, which embody the teaching, and are adapted for singing. They occupy much the greater portion of the *báni*. Musalman terms, such as "Karíma," are used, but allusions to Hindú mythology are not unfrequent. Some of Kabír's *Sákhís* are mixed up with the *bhajans*. The first heading is worship (*bhagat*), and the words of the true Gúrú (*Sabad*). It is a general exhortation, which is repeated in more detail in the subsequent chapters. The book opens with a condemnation of begging; and the emphasis laid upon this point is, I think, the most striking and interesting feature in the teaching of Lál Dás, who may be regarded as a missionary of industry, as the following extracts will show:—

"Lálji Bhagat bhíkh na mánghe,
Mángat awe sharm
Ghar ghar hándat dokh hai
Kya Bádsháh kya Hurm."

"Saith Lálji, Let not the devotee beg—
Begging is shameful;
Wandering from house to house is wrong,
Even if they be those of kings or queens."

(That is, begging is begging, even if you beg only from the great and wealthy.)

The second chapter is on the true saint (Sádh), and it too opens in the same strain—

"Lálji Sádhú aisa cháhiye
 Dhan kamákar khái
Hirde Har kí chákrí
 Parghar kabhú na jái."

"Saith Lálji, The Sádh should be one
 Who earns the food he eats;
Let God's service be the heart's,
 And go not about begging."
(That is, these are the two great duties.)

The Sádh should return good for evil (*angun úpar gun kare*). He should be candid and bold in speech—

"Sádhú aisa cháhiye
 Chaure rahe bajá i
Ki túte ke phir jure
 Man ka dhokha jái."

"The Sádh should be one
 Who speaks out plainly;
Whether friendship be broken or only interrupted,
 Let there be no delusion."

He should be lord over his passions (*Pánchon men pat rahe*); he should be persistent, resolute not to turn back. These points are dwelt on with much force, and are the burden of the third chapter, on mind (*man*) and its restraint.

The fourth chapter is on respect for the rights and property of others (*hak*), and the spirit which produces it—

"Lálji hak kháiye hak piyiye
 Hak ki karo faroh
In báton Sáhib khushi
 Birla barti koi."

"Saith Lálji, Eat what is your own, drink what is your own,
 And sell only what is your own;
For these things are pleasing to God,
 But few observe them."

He who begs disregards this injunction, for he lives on others.

"Lálji ghar karo to hal karo
 Suno hamárí síkh
Dozak we hi jáenge
 Gharbári mánge bhíkh
Kya mángte ka mán hai,
 Mánge tukra khái!
Kutta jún hándat phire,
 Janam akárath jái."

"Saith Láljí, If you keep a house, then keep a plough.
Listen to my teaching—
They will go to hell will
Those householders who beg.
What honour has a beggar?
One who begs and eats morsels,
Who wanders begging like a dog,
His life passes profitlessly."

Lál Dás loses all patience with the mean and insincere when they reject counsel, and with a bitterness which is contrary to his usual spirit, and which rather shocks a mild Hindú, he says—

"Bahte ko bahjándo,
Mat pakráo thor,
Samjháya samjhe náhin,
De dhaka do aur."

"Let the drifting man drift away;
Give him nothing to grasp;
When warned he would not listen,
Now give him a push or two."

The fifth heading is "calmness" (*síl*), the ornament (*sobha*) of the true Sádh. The sixth is on the true hero, who fights and wins in the spiritual battlefield, where the coward crouches and regrets—

"Súra tabhí jániye,
Lare dhaní ke het,
Purjá purjá ho pare,
To na chhore khet."

"Think him only a good soldier
Who fights for his Lord;
Who may be cut to pieces
But leaves not his ground."

The seventh is on the true teacher (*Satgur*), whose vigour, courage, and devotion are dwelt on, and who acts on Lál Dás's words—

"So dhan Lálan sánchro,
So áge ko hoí,
Kándhá pichhe ganthrí,
Ját na dekha koí."

"Lay up, says Lál, that treasure
Which hereafter may avail;
With a bundle on his shoulder
Never was man seen to leave the world."

The eighth is on greed (*lobh*, *lálach*) and its evil. The ninth on asceticism (*bairág*), but the advantages of *pránáyám*, practised by other sects, are not dwelt on (see p. 62, note), and apparently was not enjoined by Lál Dás.

The Lál Dásí Sádhs, like Lál Dás himself, are family men, and marry with Meos, but do not eat with them. The initiatory rites which a convert has to undergo ought to ensure sincerity. In token of his abandonment of the world and worldly pride, he has, like the wealthy leper mentioned above, to blacken his countenance, to mount on a donkey with his face to its tail, and to hang a string of shoes about his neck. A cup of sherbet is then given him, and he becomes a member of the fraternity. A convert has been known to allow his house to be plundered of all it contained; and besides maintaining himself by his own labour, it is incumbent on a good Lál Dásí to give of his earnings to others. But these are the Sádhs, and are comparatively few. There are large numbers of Meos who merely hold Lál Dás in reverence as a Pír and a great Meo. Repetition of Rám's name, and singing hymns to rude music, seem to be the only forms of worship; but meditation, "keeping God's name in the heart," is, I am told, held essential.

Pránáyám (p. 62, note) is practised by a few Lál Dásís, though, as already stated, its necessity was not taught by the founder of the sect, and is not common.

The day before each full moon, and every Sunday, are kept as fasts. A meal on those days is made in the evening, when it is a duty to light a lamp and keep it burning during the night.

The Lál Dásís are chiefly Meos, Baniyas, and Kaláls, and are most numerous in the eastern portion of the State. There are many in Bhartpur, and some further east, whence they come pilgrimages to the Lás Dás shrines in Ulwur. In Fírozpur, of the Gurgaom district, there are "khátís" (carpenters) and Agarwala Baniyas who follow Lál Dás. There are two very small Lál Dás *makáns*, or places of worship, in Ulwur city, and at the shrines at Sherpur and Bándolí in Rámgarh, Dhaolí Dhúb in Ulwur, and Nagla, a Bhartpur village close to Sherpur. Fairs are held at those places three times a year. At Sherpur, on Asoj 11 (October), on Asárh punam (full moon) about July, and on Mágh punam about November; at Bándolí two days later, and at Dhaolí Dhúb, two days later than at Bándolí. The Sherpur fair is attended by 10,000 or 12,000 the others by 1000 or 2000; and amongst the visitors are often merchants of wealth.

I have ventured to dwell at considerable length on Lál Dás and his followers, because he belongs peculiarly to Ulwur, within the present territory of which he lived and taught, and where his shrines are situated. Moreover, so far as I know, there is no printed mention of Lál Dás and his sect.

Charan Dásís may be disposed of more summarily, for although Charan Dás was born at Dehra, near Ulwur, in s. 1760 (A.D. 1703), he, when very young, was taken to Dehli, and does not seem to have returned to his native place, or to have taught in its neighbourhood. Besides, Professor Wilson, in his "Hindoo Sects," gives

Charan Dásís.

some information regarding them, which I need not repeat at length. Charan Dás was of the Dhúsar caste, and, according to the Ulwur account, he was a good musician in addition to his other accomplishments. The same authority says he died in s. 1839 (A.D. 1782).

Unlike the other dissenting sects, the Charan Dásís keep images in their temples and respect Brahmins, who are found as members of the sect. They are spoken of by orthodox Hindús with more respect than the other sects are, the four Sampradíyas excepted. Indeed, the Charan Dásís may be considered to belong to the same category as the Sampradíyas, and I have included them amongst the dissenting sects only on account of their attachment to the vernacular. They are not numerous nor wealthy in Ulwur territory, where, however, there are ten small temples and monasteries, two of which are in the city. Their Sádhs are, I believe, all celibate.

There is one temple at Bahádarpur, where the establishment possesses a village, and is better off than the others. A small fair is held at Bahádarpur, in honour of Charan Dás and his ancestor.

Another is at Dehra, where there is a monument over Charan Dás's naval-string, and his garments and rosary are kept at Dehra.

The remainder are in different parts of the State.

The Charan Dás *Gutka* or breviary exhibits more Sanscrit learning than those of the other sects, and, instead of passing allusions to mythology, goes into details regarding Srí Khrishn's family, and merely popularises the orthodox Sanscrit teaching. Thus there is a chapter on one of the Upanishad and another from the Bhagwat Púrán. Its style is perhaps more full, expressive, and less involved than other books of the class. The Sádhs hold to the vernacular, and some time ago are said to have resented an attempt of a learned Charan Dásí to substitute Sanscrit verse for the vulgar tongue. In this, as remarked above, is their main distinction from the Sampradíyas, which prefer Sanscrit. The *Gutka* contains the *Sandeha Ságar* and *Dharma Jaház* mentioned by Dr. Wilson. One rather striking chapter, professedly taken from some Sanscrit work, should be called Nás Khetr's "Inferno." Nás Khetr is permitted to visit the hells and to see the torments of sinners, which are described in detail, and the sins of each class specified. It is, in fact, an amplification of the Puránic account of "Nark," adapted to impress the minds of the vulgar. Nás Khetr is then taken to see heaven, and subsequently returns to earth to narrate what he has witnessed.

Kabír Panthís.

Both Lál Dás and Charan Dás quote freely from, or allude respectfully to, Kabír. There are two Kabír Panthí monastic establishments in the city, and members of the sect are found in the towns and villages amongst the lower orders. It will not, therefore, be out of place to insert something like an abstract of, and to give some extracts from, the Kabír Panthí "Gutka," more particularly as he was the greatest, and, after Rámanand, the earliest, of the great dissenting

Vishnú teachers; and the Dádú Panthís, Satnámís, &c., who are represented in Ulwur, are but branches of his sect.

Passages in the little breviary which came into my hands are striking from their half-Christian flavour, and would almost seem to have had a Christian source. Dr. Wilson touches on them very briefly.

The verse of the "Gutka," which is small enough to be carried conveniently in the pocket, is harmonious, the language easy and familiar, the metaphors simple and popular. The mythological allusions are few; indeed Kabír is known to have been dissatisfied with the current doctrine. He uses the word "Rám" for God; but it is said that he declared this not to be the slaughtering Rám of the Ramáyan. A learned Brahmin I consulted said that there was exhibited both in the Kabír Panthí and the Dádeí Panthí breviary a lamentable ignorance of the precise force of philosophical terms,—words, the property of opposed systems, being used indiscriminately. Expressions implying Pantheism sometimes appear, while elsewhere vivid faith in a personal God is shown, as in the passage on prayer. Orthodox Hindús say the style is assumed to attract the vulgar, and the teaching is inconsistent and deliberately false. But theistic philosophy would deny the necessity for such an explanation, and Kabír, or his spokesman, expresses his deep discontent with the Brahmins' metaphysics in the words—

How far have the six systems vainly sought for him?

The selections from Kabír's sayings are in thirteen *angs*, or sections. The first is without a heading; it touches on all the chief points. The following is a very imperfect attempt to summarise the *Gutka* accurately, which is not an easy task, owing to the rambling, reiterative style:—

Without the Gúrú, or spiritual teacher, all are helpless. He alone can deliver the soul (*jíw*) from the ocean of sense (*bhao sindh*), from grief, from darkness, from doubt, from the hurts and arrows and net of time, from gross impurity, from wearisome births.

He can bring the soul into the ocean of peace (*sukh sindh*), into calm, purity, and content (*síl sauchh santosh*); he can unite the soul with the Deity.

Seek, then, the pure Gúrú and Pír, who will cause you to be as a lotus floating unwetted in the ocean of evil.

But none observe the words of Kabír. All are careless, self-ignorant, sporting with useless chaff and leaves. They seek not knowledge, they listen not to the voice of wisdom; guiltily taking life, and pretending to care for the source of life. Why stand praying on one leg bribing an idol? Why become Jogís, and wander far away into woods? God is here beside you. Why waste knowledge in seeking drugs and metals for charms? Can they free you from the noose of time?

Strive for knowledge of existing things (*sirisht gyání*) and of the Deity (*Brihm gyání*).

Avoid the world, which is full of deceit, impurity, and stupidity.

Restrain the five *tats* and the twenty-five *prikats.**

Force back the mind and the breath (*man pawan*).†

Seek not worldly or sectarian aid (*jagat aru bhekh kí paksh*). God (*Rám*) is unaided (*nirpaksh*); be thou so too, or seek the help of Truth alone, and abandon lust, anger, pride, avarice (*kám, krodh, madh, lobh*); combine knowledge (*gyán*) with freedom from passion (*bairág*). What good is the former without the latter? Man is incomplete without the woman. Cling to truth and mercy. "Be kind, be kind, be kind." Be not satisfied with formal worship at the fixed times when the gong beats, but be worshipping night and day where an unseen gong ever calls with a sound like thunder, where there is neither Ved nor Koran (*bed kiteb*), where the pure Essence rests in the sky depths, and where the Sádh in thought dwells.

So will you escape illusion and gain liberation.

Few learn the secret of rest and peace. He who tastes it can alone realise its comfort. With each breath he drinks in, and is drunk with the divine love. He rests in the ocean of God (this is dwelt upon at great length). He dwells and sports between heaven and earth (*aradh aru uradh*); there the lotus (the type of purity) floats.

The Sádh is a brave soldier (*súrwán*). He grasps the sword of knowledge (*gyán shamsher*), he enters the battlefield, he conquers lust, he tramps down anger, pride, and avarice. This is no coward's work, a devoted hero only can do it.

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* Explained by a Sádh to mean here the five elements—earth, air, fire, water, atmosphere, sky. The twenty-five prikats are the forces of nature as manifested in the natural man, as in his emotions and movements.

† This has reference to a practice called *pránáyám* enjoined by certain schools of philosophy and the Puránas to enable the devotee (jogí) to obtain a perfect mastery over his passions, and even over elementary matter, and finally, to be united with the Deity. It consists in sitting in certain attitudes, fixing the eyes on the point of the nose, and the mind on some aspect or attribute of the Deity, and in breathing very slowly, and in particular ways. The orthodox attach the greatest importance to this practice. Not long ago one of the principal chiefs in India sent a Brahmin to Ulwur to obtain books on the subject from the Ráj library. Of the sects, some certainly observe it, thus the Charan Dásí breviary dwells minutely on it. The Kabír breviary enjoins it in a general way, but gives no detailed instructions, and the Lál Dásí breviary, as already mentioned, does not allude to it. Dr. Carpenter has remarked that "there is a very numerous class of persons who are subject to what may be termed 'waking dreams,' which they can induce by placing themselves in conditions favourable to reverie; and the course of these dreams is essentially determined by the individual's prepossessions, brought into play by suggestions conveyed from without. In many who do not spontaneously fall into this state, *fixity of the gaze for some minutes is quite sufficient to induce it;* and the mesmeric mania of Edinburgh in 1851 showed the proportion of such susceptible individuals to be much larger than was previously supposed." This sufficiently accounts for the popular belief in the *power* of *pránáyám*, but the patience and exercise of the will, which it demands, no doubt, often gives it a beneficial moral effect, which strengthens the faith in its value. A certain form of it seems to have been practised by some Christian teachers—Swedenborg, to wit.

"The Sádh's work is harder than a Satís, or an earthly warrior's, for the Satí suffers but a moment, the warrior only for a short time, but the Sádh must struggle day and night; if he loosens the reigns the least, he falls from heaven to earth."

"Sádh ká khel to bikat baira matá
Satí aru súr kí chál áge
Sur gham-sám hai palak do char ká
Satí gham-sám pal ek láge
Sádh sangrám hai ren din jhujhna
Deh pariyant ká kám bhái
Kahe Kabír tuk bág dílí kare
To ulat man gagan su jamín ái."

He must, like Bartrí, abandon all worldly possessions and pleasures.* His must be complete devotion.

The way is narrow, the pass a thick forest, in it the disciple is entangled. He is swallowed up in the mud of action, he sinks into the depths of hell (*ních narak*).

Blame not the Gúrú if, though listening to him, you keep drinking the poison of sensuality; acts cannot be destroyed by the bullet of knowledge; whatsoever the seed a man sows, the fruit of it shall he eat.

"The evil is his, he does it; the goodness is his, he benefits by it.
He himself brings himself to shore; he himself brings himself to ruin.
He immerses himself in the stream of poison;
He frees himself from it and dwells on the holy name.
Saith Kabír, this is all a man's own work.
He must awake himself.
Rain may pour night and day, yet it will not penetrate a glazed vessel.
If the arrow (of the preacher) fails to pierce a rock, blame not the archer."

In the three loks (*swarg*, *mirat*, *pátál*—heaven, earth, and hell), one woman (*Máya*, illusion) has been produced. In her is entangled all life. There is one clay and many vessels, one enchantress is manifested in all.

The Musalman Mián talks of slaying and making animals lawful food. How will he answer in God's court (*dargáh*)? He will go to hell (*dozak*). Let him kill nothing but his own evil appetites. Let him repeat the pure Kalíma; let him, above all things, keep pity in his heart, so shall he reach the Merciful one and Paradise.

The second *ang* is on the *Gúrú* (or spiritual guide).

The Gúrú or Gurdeo should be saluted before Govind or God himself, for he shows the way to Govind; he lights the Sádh's torch with an inextinguishable light.

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* Family life is spoken of with the utmost contempt, as being unworthy of the true Sádh.

He who regards the Gúrú as a mere man is as one who takes the elixir for water. He will be born a dog time after time. He will fall into hell. From God's anger there is a refuge; from the Gúrú's none. The Gúrú is greater than God, for God's works are on the wrong side of the ocean; the Gúrú's have passed to the opposite shore. By his favour the clouds of love (*prem*) discharge their water, and suffuse the whole man.

The third *ang* is on the *Jattí* (or one who has conquered his passions).

Be a helper of others, desireless, yielding not to anger, resisting the six vices, looking on pain and ease as the same, regardless of food and drink, firm and persistent in worship, trusting in God (*Bhagwán*) and no other, calm, careful, and content, showing friendliness, and giving honour to all, being no respecter of persons.

He who does thus will be always happy (*praphúlat*). Seek out such an one, and remain at his feet.

The fourth *ang* is on the *Satí* (or pure and truthful one).

Be full of serenity, knowledge, modesty, and persistency; a flag of piety, wakeful and steady, so shall you be happy and joyous (*modit parphúlat*). Knowledge is not pride, it gives love (*het*) for all; the pure and true one has regard for others (*parswárthí*), and respect (*ádar bhao*) for them.

The fifth *ang* is on *Parmodh* (or teaching).

Let the mind seek instruction (*parmodh*) and exhortation (*updes*). Control it, and the world may learn of thee.

But in a false path, robbed by the world, the mind uninstructed, thou art involved in the eighty-four lakhs of births; then thou mayst teach others, and thyself fall in the dust, talking like a pundit, but unimpressed within.

The sixth *ang* is on *Man* (or the mind).

Follow not where thy mind would lead thee, restrain it and bring it back as a weaver the thread. No one carried away by mind can become a "Sádh."

The true road is narrow, and the mind furtive and fickle; punish it, force it back, restrain it and the five passions. They are five powerful enemies all combined against the soul alone. With them, how can you reach the shore in a boat frail as paper on a stream like the Ganges?

Aided by the five virtues—calm, content, mercy, long-suffering, truth—fix your attention on One alone.

You who were doing well, why have you stopped? why have you repented? If you sow poison, you will reap it. If you sow thorns, will you eat rich fruit?

The mind is as a deer which wanders into others fields. It takes all

shapes; it is fat, it is lean, it is water, it is fire, generous and covetous, king and pauper; sometimes it mounts to heaven, sometimes sinks down to hell.

The mind is full of vice; it seeks to please its taste; it is careless, forgetful. It is a wild elephant wandering deep and far, unless it is doubly, triply, quadruply bound by the chain of love.

If the mind is conquered all is conquered. It is a thief; it steals all wealth; it watches, it evades me. It feigns honesty; it leads away the body; it is as a horse carrying off a rider. It is covetous, lazy, trifling. Like charcoal, the more you wash it the blacker it is. After days of talk the mind remains unfreed, it takes no heed, it is still as on the first day.

Consult your conscience (*man mushriff*), accept what it approves, place the mind under a Sádh, make its contentions (*khatpat*) to cease, so shall you save your soul.

The Gúrú is the washerman, the disciple the cloth, the Deity the soap. Washed on the washing-stone, endless dirt comes out.

The seventh *ang* is on *Krodh* (or anger).

Anger is on all sides like a fierce fire; the world is a wooden house surrounded by it. Fly to the cool neighbourhood of Sádhs and escape. Useless as misers' hoards when stolen are clever contrivances. The poor in spirit (*dín*), the devotee, he alone escapes.

Abuse is the spark, rage the flame, scorn the smoke. Restrain these three and thou wilt gain God.

The eighth *ang* is on *Kshma* (or long-suffering).

Practise long-suffering and kill anger, then none can injure thee. Was Vishnú the worse for Bhrigú's kick (which he bore so patiently)? Where anger exists there are the troubles of time; where long-suffering is, there is the Lord himself.

The ninth *ang* is on *Chit kapatí* (or hypocrisy).

Keep aloof from hypocrisy, which is as the pomegranate bud, with its red exterior and white heart. Seek not many friendships; their fruit falls off when an adverse wind blows. Avoid those who have evil thoughts of others; to backbite with friendship on the face is a sin. The field of hypocrisy will yield nothing, though mounds of seed be sown in it and torrents of rain fall. Hypocrisy has indeed the merit of cleverness, but the hypocrite is worse than the worldling. What good is there in a Sádh with deceit in his heart, though he bear four rosaries and though he humbly bend in worship? Thus doth the game-killer bend as he runs to murder the deer. These three bend much—the panther, the thief, the bow (all three murderous or mischievous).

The tenth *ang* is on *Máns ahárí* (or flesh-eating).

Consider flesh-eaters demons (*rákas*). Associate not with them; they are the lowest caste, even beneath wine-drinkers. Flesh and fish eaters,

as well as those who love wine, will go to hell. No trace shall remain of such, nor of thieves, gamblers, and those who waste wealth on women. All flesh-eating is equally bad; there is no distinction between fish, deer, and kine. It is dog's food, not man's; they who eat it shall be cast into hell. All the four castes and thirty-six classes thus offend. Brahmins eat meat and die, calling on Rám. Sinners sit worshipping, and then eat flesh and drink wine. They mark out a place to eat in, they avoid a chumár's touch, and then they cook bones in their pot. To God's court they shall be dragged by the hair. Whether he believes it or not, he who kills shall be killed. Though he bestow in gifts thousands of cows, though he go and sacrifice himself at Benares, hell for him is sure.

When was the Kází authorised by the Merciful to destroy tokens of Himself?

"The Kází's son is dead; is not his heart sore? That Lord is Father of all; He cannot approve slaughter."

"Kabír Kazí ká beta múa
Urmen sálí pír
Wá Sáhíb sab ká pitá
Bhala na máne bír"

"The fool thinks it not his own deed,
He says my ancestors did it:
But this blood is on thy neck,
Whoever were thine instructors."

"Apna kiya na sújhe ahmak,
Kahe hamare baron kiya
Yih to khun tumarí gardan
Jin tumko updes diya"

The eleventh *ang* is on *Bintí* (or prayer).

"Saith Kabír, I pray with folded hands, I pray,
O Guide, full of kindness, hear me;
Give peace to the holy,
Mercy, meekness, knowledge."

"Kabír binwat hun kar jorke
Sun Gur kirpa nidhán
Santon men sukh dijiye
Dáya gharíbí gyán."

Hear, O saints, for thus I pray—
O Lord, restrain the demon of death (*Jám*), who oppresses Thy slaves.
For Thine own honour, protect those who seek Thy refuge.

"Lord, with what face shall I pray? I feel shame. How can I be pleasing to Thee? I have done evil in Thy sight."

"Sain kya mukh le bintì karún
Láj awat hai mohí
Tuj dekhai augun kiya
Kaisa bháún tohí."

"I am evil, I am evil, and Thou, Thou art good.
Even then though I forsake Thee, do not Thou forsake me."

"Kabír mujh augun tujh gun,
Tujh gun augun mujh
Jo main bisrún tujh kún,
Tu mat bisre mujh."

Forsake me not; for though tens of thousands be met with, Thou art more to me than all, though I am to Thee nothing. Why should I separate from Thee and be destroyed? Where can I take refuge? Shib, Brahm, the Munís and all the Rishis, are not sufficient for me. Think not evil, then, against Thy servants; a lord should be merciful and his servants loving.

"I have greatly sinned, and I cease not from sinning. Thou canst spare me or destroy me; but, O Father (*bápjí*), kind to the meek, forgive my transgressions. Though a son be undutiful, yet a father (*pita*) feels shame for him."

"Kabír augun kiya to bahu kiya
Kart na máni hár
Bháwe banda bakshiye
Bháwe gardan már.
Kabír augun mere, bápji
Bakas gharíb nawaj
Jo men pút kapút hun
Tohi pitá ko láj."

"God is full of good and free from evil, but if I search my heart I find it all evil."

"Kabír Sain kere bahut gun
Augun koí náhin
Je dil khojún apna
To sab augun mujh máhí."

I am false; God is true.

"I have been sinful from my birth, vicious from top to toe. Thou art the Giver, the Deliverer; may I escape to the refuge of God."

"Kabír maín aprádhí janam ká
Nakh, sakh bhará bikár
Tum Dátá dukh banjna
Sain saran ubár."

Seize His arm lest thou be swept away in this ocean.

"Other love is like a well, but Thine is like a sea. To me is the support of Thy name. Hear me, O merciful!"

"Kabír aur prít to kúp hai
Tum ho samad samán
Mohi tek tujh nám ki
Suniyo kirpa ndhán."

A moment ago my Beloved (Pír) was far off. Take away my sin, O God! Destroy doubt and perplexity.

"God is careful of me, though I am heedless; I have neglected Him in mind, mouth, and deed, and therefore I am a fruitless field."

"Kabír Sain mera sawdhán
Main hún bháya achet
Man bach karam na Har bhaje
Taten nir phal khet."

In my mind has been neither reliance nor love, nor has my body been under control. How then can my confidence in the approval of the Beloved one continue? Thou art powerful, my steps are feeble. I have accepted an evil condition, and have fallen under a burden. He to whom God has given confidence shall never be ashamed, daily shall his confidence increase. Iron joined to iron by the furnace becomes one piece without a seam, so may my mind, which comes of Thee, be united entirely with Thee.

"Now, when I find God, weeping I will tell Him all my grief. With my head on His feet I will tell Him my tale. When I meet God, and He asks regarding my welfare, from beginning to end I will tell all, I will pour out my heart to Him."

"Kabír abke jo Sain mile
Sab dukh akhun roi
Charnon úpar sir dharún
Kahun jo kahna hoí.

"Kabír Sain to milenge
Puchenge kuslát
Adí ant ki sab kahún
Ur antar kí bát."

Thou knowest the heart, Thou supportest the soul. Without Thee I shall sink in the fathomless ocean of sense, but by Thy mercy and compassion I shall cross to the other shore.

The twelfth *ang* is on the *Sádh* (or monk).

The Sádh is one God-loving, without vice, without desire, without foes. The true Sádh is rare, like the sandal amongst trees, like the pearl in the ocean, like the lion among beasts. Sacks full of rubies are not met with, nor are bands of true Sádhs.

As the sandal-wood retains its coolness though covered with snakes, the Sádh remains holy though millions are unholy.

To him who knows God, sport and jesting are unlawful. Illusion, temples, and women they avoid. As the lion shuns the dead carcase, so the Sádh, the spiritual carrion; as the lotus on the river, so the Sádh in the world; as the moonlight shines in the water, but is not of it, so the Sádh amongst men.

The fourth lok (or highest heaven) is great and mysterious, but the Sádh reaches even the fifth, the abode of God. The way of the Sádh is like the edge of a sword, like climbing a lofty palm.

It is good for Sádhs to sit still. Though running water is pure, and stagnant often foul, yet stagnant water is pure too if it be somewhat deep.

What is the Sádh's sport? Where do his thoughts wander? What is the fountain of immortality? What is the wound of the sword?

Long-suffering is the Sádh's sport, his thoughts wander in goodness. God is the fountain of immortality, the Word gives the sword's wound.

> " When the earth and sky disappear and the mountains be destroyed;
> When all is rolled together, where will God's servant dwell?
> Let all be rolled together, let the mountains be destroyed.
> Let earth and sky disappear, in Me is my servant."

> " Kabír dhartí ambar jáenge
> Binsenge Kaulás
> Ekam eká hoigí
> Tab Kahán rahenge dás "

> " Kabír ekam eka hon de
> Binsan de Kaulás
> Dhartí ambar ján de
> Momen mera dás."

Parcha (or union) is the last *ang*. (This is on the highest of spiritual conditions, that of complete union with God.) When thought and sight are one (*surat*, *nírat*), when all sorrow has passed away, for love has disclosed the Merciful One. Now there is perpetual spring, the water of immortality flows, the lotus blooms, the bright light shines, the Beloved One is reached.

(The subject of union is dwelt upon at considerable length with much ecstatic fervour.)

Other sects.

There are two small *makáns* of *Dádú panthis* in Ulwur, and a large and wealthy one at Rájgarh, but the sect will be more properly described in the "Gazetteer of Jaipur," where the persuasion took its rise, and where, at least, the military portion is very important. The Satnámís, who have a *makán* in Ulwur, are likewise a Jaipur sect, for the founder first taught at Káslí, near Síkar. Both the Dádúpanthís and Satnámís are offshoots of Kabír's sect. The Mohan Panthís, a Deccan sect, and the Parnámís, a Gujarát one, and Rám Snehís an Ajmír sect of some note, are also represented in Ulwur, but are unimportant.

Jains.

There are five considerable temples of Jains and Saraogís in the city, and about 400 families. Half are said to be Agarwálas, and about half the remainder Khandelwáls, the rest Uswáls and Sahalwáls,—all trading castes.

About six years ago, during the excitement caused by the interposition of the British Government between the Chief and his Thákurs, an attempt by a Vishnú fanatic to take possession of a Saraogí temple at Rájgarh was made; and, as the Saraogís were weak and somewhat depressed, it would probably have been successful, had not the Political Agent and leading Thákurs insisted on the Vishnawís leaving the temple. Since then the Saraogís have held their heads higher than formerly, but they are quite inoffensive. However, there is, no doubt, a strong feeling of animosity in Ulwur between Saraogís and Hindús—stronger, it is said, than that which exists between Hindú and Musalman, or between Shiah and Sonnee, or Vishnúite and Shivite.

Musalmans.

The great majority of the Musalmans of Ulwur are Meos; but, as already remarked (see Meos), they are in their habits half Hindú. In their villages they seldom have mosques,—thus in Tijára, out of fifty-two Meo villages, only eight have mosques,—but almost always they have the same places of worship, temples excepted, as their Hindú neighbours possess—namely, a "*Pánch Píra*," a "*Bhaiya*," and a "*Chahúnd*." The "Pánch Píra," found everywhere in Mewát, in both Hindú and Meo villages, is a spot consecrated to the five chief Musalman saints, to whom the Hindús are perhaps attracted, because their number tallies with the "*Pánch Than*," or deities of their own worship. The *Pánch Píra* place is marked by a stone set up near a tank. The *Bhaiya* consists of a platform, with stones placed on it so as to protect a lamp. It is also called the *Bhomia*, and is sacred to the guardian spirit of the locality. The *Chahúnd* or *Khera Deo*, a similar platform, is devoted to Maha Deví, at whose shrine bloody sacrifices are made.

Their great Musalman saint is Salár Masaúd, who was, it appears, the son of one of Sultan Mahmúd Ghazní's chief generals. His tomb at Bahraich, in Oudh, is the Meo's grand shrine; and even here they remain connected with Hindús, some castes of which look upon this tomb as their chief object of reverence.* A biography of the saint, called "Mirát-i-Masaúd," is extant, and copious extracts from it are to be found translated in Elliot's "Musalman Historians," vol. ii. p. 513. The banner, or "*Salár*," of Masaúd is worshipped in every Meo village at the Shab-i-rát; and the right of making or of sharing in the offerings to it pertains to the low-caste servants of the village proprietors. It has, however, rivals in the flag of Madár Sáhib, a saint of Makanpur, near Allygarh, and that of the Khwája Sáhib from Ajmír, which go round to certain villages to collect money. The *Salár* flag often has a figure upon it, but the others have not, and are more strictly of the religious colour. A boundary dispute is often settled, with the consent of both parties, by a Meo taking a *Salár* in his hand and walking along what in his opinion should be the border line.

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* *Vide* Sherring's Hindoo Tribes, p. 300.

The Saiyads of Khairthal and Bahádarpur, and of one or two other villages, the Musalman Rájpúts of Mandáwar, the Khánzádas, and other Musalmans in the service of the State, and a few Khánzáda proprietors, form the respectable Musalmán population. The old buildings in the neighbourhood of Tijára, Ulwur, and elsewhere, testify to the wealth of Musalmans when Pathans, Khánzádas, or Mughals ruled the country, and when Múllas of great note resided at Ulwur (see page 11); but there are no considerable Musalman buildings of recent construction, nor any teachers of note, though often an itinerant preacher comes and stays a while to preach and make a purse, and sometimes he is a man of some note. Once lately a Wahábí teacher came, but his doctrine was distasteful. He gave much offence, and met with no encouragement. The Sheeahs are in a very small minority, but they possess one mosque in the city, where there are twelve altogether. They get on well enough with the Soonees, and the two sects often intermarry.

Fairs are, I believe, always held ostensibly for some religious purpose, except when established by British authority, so it is unnecessary to attempt the separation of the religious and commercial. The following are the principal :— Fairs and shrines.

City of Ulwur, the Gangor, and the Sáwan tíj, well-known festivals in honour of Mahádeví, held in March and August. One to Jaganáth in Asárh (July); one to Sáhibji (God ?), a shrine near the city, on the Tijára road.

Chuhar Sidh, in the Dehra pargana, eight miles north-west of the city, on the Shiv Rátri festival in February. It is held in honour of a Meo saint (see below).

Bilálí, in Bánsúr, on the Jaipur border, in Chait and Baisákh (March and April), in honour of Sítla Deví (the smallpox deity).

Rájgarh, Jaganath's festival in Asárh (July).

Silleserh. The lake eight miles from Ulwur, in Baisákh (March), in honour of Sítla Deví.

Kundalka, in Thána Ghází, in honour of Bhartarí, in Baisákh and Bhádon (March and August).

Ghasaolí, in Kishengarh, in honour of Sáhibji (God ?), in Bhádon (August).

Pálpúr, in Kishengarh, Máh, Baisákh, Jeth (December, March, June), in honour of Sítla.

Dahmí, in Bahror, in months of Chait and Asoj (March and October), in honour of Deví.

At Macherí, in Rájgarh, during Chait (March), in honour of Deví.

Barwa dungri, Baldeogarh, in Thána Ghází, in honour of Narayaní, during Baisákh.

Sherpur, in Rámgarh, in Asoj, Asárh, and Magh, in honour of Lál Dás, regarding whose shrines see pp. 153, 154, 157; regarding Charan Dásí's shrines see p. 60.

Of the above, the most important are the Ulwur fairs, and those at Bilálí and Chuhar Sidh. It is said that 80,000 persons assemble at each of the two latter.

Bilálí is on the Jaipur border, and attracts probably more people from Jaipur than from Ulwur territory. But Chuhar Sidh is in the heart of the State, in a range of hills west of the city, and has some special interest as being the chief fair of Mewát. It is attended chiefly by Meos; and the presentation of the offerings, the vast, though not very lively, crowd, the trafficking, and the beggars, are a curious sight. So necessary is attendance at it considered, that many villages own a few yards of encamping-ground on the hillside near the shrine, which is situated high up among the hills, beside a stream which, usually only a rill, in the rains acquires a considerable volume, and is regarded with much veneration by the Meos.

Chuhar Sidh is said to have been the son of a Meo by a Nái woman, and to have flourished in the reign of Aurangzeb. He was born at village Dhaneta, and left home through fear of the tax collectors, who were torturing people to obtain revenue. He gained his living by watching cornfields and grazing cattle in villages near the city of Ulwur, and is said to have received the power of working miracles from the Musalman saint, Sháh Madár, whom he accidentally met. Eventually he took up his residence on the site of the present shrine. Unlike Lál Dás, he does not seem to have been a teacher; but his shrine attracts more pilgrims than any of those sacred to Lál Dás.

In 1875 a curious example occurred of the mode in which new places of pilgrimage become established. The Tahsildar of Rámgarh, a very intelligent man, relates that at village Jahánpur, after the commencement of the rains, water began to flow from underground into a tank which had before been dry. The Hindús declared it was the subterranean Ganges, and the Meos that it was the Chuhar Sidh. The water was pronounced to have healing properties, and in a very few days people flocked to bathe in it. From every house in the town of Rámgarh, about eight miles off, persons went to the holy spot; and people came not only from the neighbourhood, but from Nárnol, Gurgaon, Bhartpur, and even Hatrás and Aligarh.

On July the 18th, that is, not a month after the discovery of the wonder, the Tahsildar visited the spot. He found "thousands of men going and hundreds returning from the so-called Ganges." Many of the visitors left after bathing and securing a store of the precious water to carry away with them; but the Tahsildar found more than 10,000 present with 200 carts (*bailís*), besides horses and camels. The bathers in the tank, which was about half an acre in extent, were blind and diseased persons chiefly, and they "were so strong and firm in their belief that they fell one on the other to take a dip in the fountain, as if they would surely succeed in their longings." The blind were said to be especially benefited; and the Tahsildar interrogated more than one who declared he had derived great advantage from the water

Education.

The late Maharáo Rájá Sheodán Singh deserves the credit of having instituted a school cess of one per cent. on the land revenue, and of having established village and Tahsílí schools, which in A.D. 1870 were said to contain 2200 students. But this cess, after all educational expenses had been defrayed, yielded the Maharáo Rájá an annual profit of Rs. 5500, and the schools were much neglected.

On the establishment of the Council of Administration in A.D. 1870, the educational department was reorganised, and efforts made to infuse life into the schools, which much needed it.

The Ulwur High School was established by the late Maharáo Rájá Banní Singh in A.D. 1842. It was formerly located in the cenotaph of Maharáo Rájá Bakhtáwar Singh, whence it was removed in November 1873 to a fine and suitable building erected for it just outside the principal gate of the city. The number of boys belonging to it was 310 in December 1875. No boys from it have as yet passed the University entrance examination, but it is progressing satisfactorily.

In January 1871 the Thákurs' school was established for the sons of Thákurs and other native gentlemen. There are 86 boys in it, and a boarding-house is attached, wherein 20 boys are lodged. Admission to the Thákurs' school is regulated by the Council of Administration. There are 11 Tahsílí schools, in two of which—those of Tijára and Rájgarh—English is taught. In the Tahsílí schools it is proposed to place small libraries. The village schools number 84.

A small normal school for village schoolmasters has been established, and three standards of proficiency arranged. But little has been as yet done by the normal school.

The village schoolmasters are in three grades, and receive from Rs. 5 to Rs. 15. Surveying with the plane table is to be taught in some of the village schools, and the practical approximate object aimed at is gradually to place the cultivators less at the mercy of the Patwarrees.

There are some girls' schools, but of their condition little is known.

In 1874 fees were for the first time levied in all but the Thákurs' school, from boys whose parents did not contribute to the one per cent. fund. The effect was to reduce the students largely. But at the end of 1875 there were 3124 boys belonging to the schools, which is within ten per cent. of the number on the rolls before fees were taken.

The expenditure on education for 1874–75 was Rs. 34,292, of which Rs. 19,240 was contributed by the one per cent. fund.

Indigenous schools called "chatsáls" and "maktabs"—the first Hindi, the last Persian—exist. There are in the city 20 *chatsáls* and 11 *maktabs*, with an average attendance of 18 and 11 respectively.

Chatsáls mostly only teach the multiplication table and first two rules of arithmetic. A few teach the first four rules and single rule of three,

but none use books. Reading and writing is taught on "pattas," or pieces of boards.

In *maktabs* Persian primers (ínchas), the Karíma, and Gulistán are taught; also elementary Persian grammar and letter-writing, and in some the Bostán and Anwárí Suhelí are read, but no arithmetic at all is taught.

Literature.

Of late years the number of shops where books are sold has increased, and there are now five in the city of Ulwur. They obtain their supplies of books from Dehli. None are exclusively bookshops, and I cannot discover that the total number of books sold is greater than it was six years ago.

Apparently the popular literature shows little trace of European educational influence. A very few books directly due to British action find a place in the bookstalls, but none of them sell readily. Perhaps a fuller examination than I have made would reveal a greater effect than is readily apparent, although not always directly favourable to progress. Thus the introduction to a rather voluminous but easy abstract in Hindi of a Purán—not of Ulwur authorship, but recommended by an Ulwur Pundit—urges that young Hindús should receive the same early intelligent training in the tenets of their religion which young Christians obtain in theirs; and the book in question was intended as an aid to that training. Setting aside the elementary educational books, those most sold at the shops are romances in which Rájás figure ("*Mordhaj*" is a type of this class), accounts of wonder-working devotees like the "*Pahlád Charitra*," astrological books like the "*Sanichar ki Katha*," and religious like "The Thousand Names of Vishnú." I do not know of any printed copies of the *bánís* and *gutkas* already spoken of, nor of the local poems I have mentioned (page 15, note). Those families who have preserved old diaries and note-books such as some alluded to (pages 11, 130) have not inducement nor inclination to print their books.

Munshí Kánjí Mal, inspector of schools, was kind enough to compile for me a list—perhaps not quite complete—of the works produced at Ulwur within his recollection. Most were written in hopes of reward from the Chief. They are nineteen in number, but only four have been printed or lithographed;* the rest are in manuscript. None can be called popular.

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* The printed ones are—

(1.) The Gál Prakásh, a treatise on plane and spherical trigonometry, by Nilámbar Ojha, one of the chief Jotishís of the State. Printed at Benares.

(2.) The Sheodán Bakht Bilás, a poem in praise of M. R. Sheodán Singh, by a Ráj Brahmin. Lithographed at the Raj Press.

(3.) Sharh Dasátir, a translation of a Parsee sacred book, by Mulví Najaf Alí, formerly in the Ulwur service.

(4.) Risála Shatranj, a treatise on chess, by Hakím Surtán Singh, of the Raj service.

Among the manuscript poems, there is one on the battle of Maonda, one on Banní Singh and Balwant Singh's contest, and a third on the "Rám dal" of 1870.

The contents of the library of a literary Thákur will give a good idea of the popular taste. The one of which I obtained a description consisted of fifty-seven Hindi books. It had no Sanscrit; for the Thákur, although something of a poet himself, had no knowledge of any language but his own vernacular.

Seventeen of these books were on the art of ornamental and correct writing of the various kinds of verse. The "*Kabi Priya*" (the poet's friend) and "*Brind sat sai*" (the 700 verses of Biind, showing every kind of metre) are types of this class.

Eleven books were on the emotions and passions (the sexual more especially), and on the characteristics of women, as "*Ras Ráj*" (the chief of the emotions), "*Ras ratan*" (the jewel of emotion).

Seven were biographical or epic poems, as the *Pirthwí Ráj Rása*, *Sújan Charitr* (acts of Suraj Mal of Bhartpur).

There were four romances about benevolent Rájás, distressed Brahmins; three dictionaries or encyclopædias, as " *Guláb Kos* (the treasury of Guláb), three miscellaneous selections (*phut-kár*), two on singing, two on wisdom (*gyán*), a play called *Hír Ranja ko Khiyál* (Hír was a Rájá of Hazára, who, as a Fakír, won Hír, daughter of the Rájá of Jhang Siyál), a riddle-book, and a jest-book (*tarak tarowar*). There were a few standard works besides, such as the *Rámayan*, the *Prem Ságar*, &c. With two exceptions, the *Kaiwát* and *Prem Ságar*, all were in verse, even the dictionaries; and, with two exceptions, all were in Pingal or Eastern poetic dialect; those two exceptions were in the Dingal or Western dialect, prevalent in Marwar and Ajmír.

Major Cadell discovered, three years ago, that the multitude of obscene books which were in circulation was one of the causes of the dislike among respectable natives to female education. Steps were taken to repress the sale of such books in Ulwur, and representations were made which drew attention to the matter elsewhere.

CHAPTER IV.

MUNICIPALITIES.

WITHIN the last four years municipalities have been established in the towns of Ulwur, Rájgarh, and Tijára. The members are partly official, partly non-official.

Octroi dues are found more popular than a house-tax, which was formerly levied. The rates are the same for the three municipalities. The Council examines the annual budget of each year before its commencement and the report on work done at the end.

The octroi rates and revenue for 1874-75 and the trade of the three towns is shown below—

No.	ARTICLES.	Duty per Maund.	Ulwur.		Rájgarh.		Tijára.	
			Quantity.	Amount of Dues.	Quantity.	Amount of Dues.	Quantity.	Amount of Dues.
			Maunds.	Rs.	Mds.	Rs.	Mds.	Rs.
1	Grain (all sorts) . . .	6 pies	269,840	8,433	68,845	2,162	42,734	1,335
2	Tobacco (all sorts) . . .	10 annas	2,242	1,404	429	253	165	103
3	Tíl, sarson (oil seed) . .	1 anna	12,336	771	3,759	235	1,297	81
4	Cotton (cleaned) . . .	2 annas	1,324	165	1,203	150	120	16
5	,, (uncleaned) . .	1¼ ,,	3,660	286	2,072	162	1,115	87
6	Khánd } Sugar . .	2½ ,,	7,622	1,191	4,509	705	556	87
7	Gur, Shakar } Rice . .	1¼ ,,	34,269	2,259	20,453	1,598	5,700	445
8	Bán, múnj, san, &c. (fibres) .	1 ,,	2,645	165	532	33	428	27
9	Piece goods	1 pie in the rupee	273,464	1,424	60,661	316	14,480	75
10	Salt (all sorts) . . .	1 anna	18,310	1,079	5,126	320	1,064	80
11	Ghee	8 annas	5,720	2,860	957	477	244	122
	Total	...	...	20,037	...	6,412	...	2,458
	Síwáí	...	...	3	...	3	...	...
	GRAND TOTAL . .	...	...	20,040	...	6,415	...	2,458

TRADE AND MANUFACTURES.

"The manufacture of iron was in former times a great industry in the State, as is testified by the large hillocks of slag which are to be found in all directions; but it has fallen off greatly of late years, the value of the native iron having been greatly lessened by the large quantities imported from Europe."

Formerly there were 200 smelting furnaces, but there are now only 37 at work, which are calculated to turn out 18,500 maunds (660 tons) a year. They consume 148,000 maunds (5285 tons) of charcoal, to make which 592,000 maunds (21,142 tons) of wood are required. "This quantity of wood, if sold, would probably realise a larger sum than the profit to the State yielded by the furnaces," namely—

	Rs.
37 furnaces, on which royalty to the amount of Rs. 185 each per annum is charged, about	6850
Licence to cut wood at Rs. 1–8 an axe . . .	2450
	9300

"But a great number of people depend on this industry for their subsistence, so it would not be right to discourage it."

About 90 maunds a year of copper used to be yielded by the mines within the State; but since the substitution of British coin for the cumbrous State "takka," the value, and consequently the production, of copper has declined. The State takes one-third of the copper as royalty" (see "Mines and Quarries").

There are no other manufactures in Ulwur of much account.

The stone-work is mentioned further on. Turban (*chíra*) dyeing is said to be as good at Ulwur as anywhere. Firelocks, called "dhamáka," both flint (*toradár*) and match (*chápdár*), sold for Rs. 25 each, are made especially well at Mácherí, the cradle of the Ulwur ruling family. A good deal of paper is made at Tijára, and inferior glass, from a peculiar earth, a few miles east of the city. The Ráj artificers are skilful, but their work is chiefly for the Darbár, and they are noticed under that section.

Imports and exports.

The following statement for 1873–74 shows the imports and exports, and also the customs dues :—

No.	ARTICLES.	Duty per Maund.	Imports.		Exports.		Internal.		Transit.		Total.	
			Quantity.	Dues.	Quantity.	Dues.	Quantity.	Dues.	Quantity.	Dues.	Quantity.	Dues.
				Rs.		Rs.		Rs.		Rs.		Rs.
1	Grain	1 pie	76,124	402	970,203	5,059	...	...	1,410	7	1047,837	5,468
2	Cotton (uncleaned)	4 annas	296	72	18,683	4,646	...	...	812	137	19,791	4,855
3	,, (cleaned) .	8 ,,	986	475	40,751	20,317	...	...	1,246	589	42,983	21,381
4	Sugar (1st sort) .	10* ,,	19,331	14,347	71	13	...	...	349	253	19,751	14,653
5	,, (2d sort) .	6† ,,	30,7[illegible]1	11,310	157	59	...	...	1,975	730	32,883	12,099
6	Goor (molasses) .	5 ,,	65,568	20,222	1,157	353	...	...	8,558	1600	75,283	22,175
7	Rice . . .	6 ,,	78,817	29,257	378	141	...	...	3,440	1239	82,637	30,638
8	Salt . . .	8 ,,	43,005	14,859	112	56	...	...	21,030	1092	64,147	16,008
9	Ghee . . .	8 ,,	184	92	1,815	908	...	...	46	23	2,045	1,023
10	Piece goods . .	6 pies per rupee	Rs. 347,272	Rs. 10,843	Rs. 605	Rs. 19	...	...	Rs. 7,905	Rs. 247	Rs. 355,782	Rs. 11,109
11	Miscellaneous .	...	...	17,641	...	22,695	...	2532	...	1706	...	...
	Total . .	...	...	119,530	...	54,306	...	2532	...	7676	...	184,044
	Miscellaneous .	...	...	...	...	...	...	...	...	...	...	5,449
	GRAND TOTAL .	...	...	...	...	...	...	...	...	...	...	189,493

* The rate is now 8 annas. † The rate is now 5 annas.

Cotton goes in large quantities to Fírozpur, a considerable market-town in the Gurgáon district, near the British border.

The railroad is not much used for conveyance of cotton from Ulwur at present, but the sugar, rice, salt, and piece goods all come by railway.

The principal places of import and export are Ulwur and Rájgarh on the railway; Rámgarh and Lachmangarh off the railway.

Capital and interest.

There does not appear to be much scope for the investment of capital in Ulwur; but it is possible that the railway may develop a considerable trade in stone from the quarries near it.

Interest is at varying rates; that paid by agriculturists being, I believe, the highest. Baniyas usually add ½ anna in the rupee when lending money; that is, loans are issued at more that three per cent. premium.

In repayment, if in kind, ½ anna in the rupee is uncounted. Thus, for a loan of Rs. 8, the borrower would be charged Rs. 8-4, but Rs. 8-4 when actually paid would still leave 4⅛ annas due. The rate of interest is sometimes four per cent. a month, without compound interest, sometimes 2 annas in the rupee is taken as six months' interest, after which compound interest is charged. There is, however, a rule, binding on the Ulwur Courts, that the interest of a debt should never exceed the principal, and decrees are made accordingly.

COMMUNICATIONS.

On the 14th September 1874, the section of the Rájputáná Railroad from Dehli to Ulwur was opened; and on the 6th December following, trains ran from Dehli through to Bándikúí. The line runs from north to south through Ulwur territory, dividing the State almost exactly in half.

There are within the State six stations, which, beginning from the north, are as follows:—Ajerika, Khairthal, Barwára, Ulwur, Mála Khera, Rájgarh. Two considerable bridges have been built on the line, one about four miles north, and the other a little further south of Ulwur.

The railway was constructed under the direction of Major Stanton, R.E., Superintending Engineer; and Mr. Buyers, C.E., Executive Engineer.

Captain Impey, when Political Agent, did much towards improving communications. The most necessary roads were made or greatly improved, and arrangements made for rendering the border passes safe.

Border passes.

The following is a list of the passes and guards. Most of the latter were established by Captain Impey and the Council:—

PASS.	GUARD. Jamadars On Rs. 7 a month.	GUARD. Sepoys On Rs. 4 a month each.
(1) Gílot (Mándan), a cart-road between Mandáwar and Mándan	1	9
(2) Belní (Mándan), a cart-road to villages in broken ground at foot of hills	...	5
(3) Gúti (Bahror), a cart-road between Bahror and Kot Pútlí	1	7

Pass.	Guard. Jamadars On Rs. 7 a month.	Guard. Sepoys On Rs. 4 a month.
(4) Nálota (Bahror), a cart-road between Bahror and Patiála territory, continued to Pátan and Ním ka Thána . . .	1 ...	6
(5) Banhar (Bahror), a cart-road between Bahror and Nárnol . . (Over three passes within four miles of one another.)	... ...	4 Sowers of Barod without horses.
(6) Mahrájwás (Bahror), a cart-road between Bahror and Nárnol . (Over three passes within four miles of one another.)	1 ...	7
(7) Nibhor (Bahror), a cart-road between Bahror and Nárnol . (Over three passes within four miles of one another.)	... ...	4
(8) Sánolí (Bahror), bridle-path between Bahror and Shahjahanpur	... ...	6
(9) Gatoka ka Johar (Bánsúr), near Baragaom, cart-road between Narainpur and Prágpúra, Jaipur, much used at time of Bilálí Fair		10 Under Thakur of Baragaom, and supplied by him.
(10) Ratanpúra (Bánsúr), bridle-road between Narainpur and Prágpúra . . .	1 ...	5 Men furnished by Thákur of Baragaom.
(11) Kirána (Bánsúr), cart-road between Narainpur and Prágpúra	1 ...	13
(12) Motí kí Piáo (Bánsúr), cart-road between Bánsúr and Narainpur. It is on the Dehli Jaipur road.	1 ...	4 Sowers (2 mounted), 2 Sepoys.
(13) Deo ka Dera (Bánsúr), a cart-road between Bánsúr and Kot Pútlí . . .	1 ...	4
(14) Barwálí Gháttí (Thána Ghází), near Bijjipura. Difficult bridle-path over hills, between Málutháná, Ulwur, and Panchudála, Jaipur .	1 ...	4
(15) Bándrol (Thána Ghází), cart-road between Thána Ghází and Bairát of Jaipur . .	1 ...	11
(16) Garh Basai (Thána Ghází), cart-road between Thána Ghází and Bairát of Jaipur . .	1 ...	11
(17) Suratgarh (Thána Ghází), footpath between Thána Ghází and Partápgarh, with difficulty passable to horses	1 ...	5
(18) Karrátha (Thána Ghází), bridle-path between Thána Ghází and Partápgarh . .	1 ...	5
(19) Mori kí Ghatta (Partápgarh), cart-road between Partápgarh and Ajabgarh . .	1 ...	8
(20) Ada Kot (Ajabgarh), cart-road between Ajabgarh and Baldeogarh . . .	... ...	8
(21) Gola ká Bás (Ajabgarh), near Bhángarh, cart-road between Ajabgarh and Sainthal in Jaipur	1 ...	5

Pass.	Guard. Jamadars On Rs. 7 a month.	Guard. Sepoys On Rs. 4 a month.
(22) Gátira (Rájgarh), cart-road between Thána Tahla and Gudha, in Jaipur; Rera, on the border, a very bad Jaipur village	...	8
(23) Got (Rájgarh), cart-road between Rájgarh and Baswa, in Jaipur	...	4
(24) Chhínd (Rájgarh), bridle-path between Rájgarh and Rení	...	6
(25) Mácherí Ghatta (Rájgarh), bridle-path be-Rájgarh and Mácherí	...	4
(26) Adoka (Rájgarh), cart-road between Rájgarh and Lachmangarh	...	4

These guards occasionally recover stolen cattle, but their duties are not now onerous.

After the departure of Captain Impey, the roads were much neglected, but were taken vigorously in hand on the establishment of the Council of Administration in 1870. Major Cadell devised a complete system of railway feeders, and in the beginning of 1876 their condition was as follows:—

(1) Ulwur to Bhartpore boundary, *viâ* Behála and Baroda, twenty-three miles. Road completely finished and metalled, and works carried out in excellent style.

(2) Ulwur to Gurgáon district, *viâ* Rámgarh and Nogaon. Earthwork will be finished before rains.

(3) Ulwur to Kishengarh. Earthwork completed.

(4) Khairthal, *viâ* Kishengarh to Tijára, about four miles metalled. Earthwork on remainder completed, and most of the "kankar" collected. The road may be finished before the rains.

(5) Tijára, towards Fírozpur Jhirka. Earthwork will be finished before rains; one bridge built.

(6) Lachmangarh, *viâ* Mojpur to Mála Khera, giving access to stone quarries. Four miles earthwork completed; remainder of earthwork about two-thirds done, and will be finished before rains.

(7) Mojpur to Rájgarh. Will be commenced when No. 6 is finished.

(8) Khairtal to Harsora, Bahror, and Bánsúr. Work not commenced.

(9) Mála Khera to Ghází ká Thána. This road would pass through such a difficult country, that, instead of it, one is contemplated from Bánsúr, *viâ* Narainpur, Ghází ká Thána, and Ajabgarh, to the Jaipur border on the way to Dowsa, thereby opening up the tract of country to the west of the hills. No definite resolution has, however, yet been come to, the question being still under consideration.

Mines, Quarries, and Minerals.

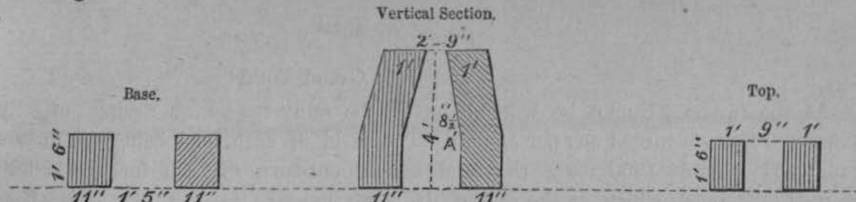
Of the iron Major Cadell wrote in 1873:—

There are now thirty iron-smelting furnaces at work in the State, and they yield about 15,000 maunds, or 536 tons, of iron per annum. Each furnace is filled and emptied once in twenty-four hours, the "shoree" (or bloom ball, as puddlers would call the lump of iron) being taken out of the furnace about twenty hours after the fire

is lighted and the bellows commence to blow, the remaining four hours being taken up in inserting new "twyère" pipes, repairing damages, and reloading the furnace.

The building is simply composed of a centre wall built of mud and stone, or sun-dried bricks plastered with a mixture of earth and cow-dung. In front of this wall the smelting-furnace is placed.

The following plans and sections show the construction and dimensions of the smelting-furnace—



It takes thirteen maunds (520 lbs.) of iron ore and eleven maunds (440 lbs.) of charcoal to load the furnace, the ore and charcoal being put on in alternate layers. Before loading the furnace, an earthern twyère pipe is inserted from the back of the wall into the furnace, and two bellows, worked generally by women and children, are inserted into the twyère.

A fresh twyère pipe is used with each load; and when all but two inches of it is burnt away, it is known that the iron has collected into a mass at the bottom of the furnace. The natives call this lump of iron a "shoree." Prior to removing it, the clay with which the lower part of the furnace is covered in (marked A in the above plan) is broken through. The burning charcoal having been raked out, the "shoree" is drawn out in a state of red heat by two men. The "shoree" is cut in two immediately on its withdrawal and while still red-hot. A deep incision is first made into it by two men with sharp-edged hammers; a wedge is then inserted, and the lump, which generally weighs from 3½ to 2½ maunds (200 to 280 lbs.), is speedily severed with the assistance of four hammermen.

The two halves are then placed in the refining or puddling furnace, and after being brought to a white heat, are taken out, and cut and beaten with hammers into pieces by the men.

The following is an estimate of the cost of working each furnace-load; and it may be mentioned that the fractions of a rupee are shown in decimals in place of in "annas" and "pies," as is usually done :—

Smelting Furnace.

	Rupees.
Thirteen maunds ore (9 cwt. 2 lbs.) are, at twelve maunds per rupee	1·09
Breaking up and loading ditto	·09
Eleven maunds charcoal, at four maunds per rupee	2·75
One skilled labourer, for tapping furnace	·20
Bellows labourers	·34
One twyère pipe	·03
Breaking up "shoree," or bloom ball	·06
Water-carrier	·03
Wear and tear of bellows	·25
Total	4·84

Refining or Puddling Furnace.

	Rupees.
One skilled labourer	·82
Bellows blowers and hammermen	1·40
Water-carrier	·03
Twyère pipe	·03
Six maunds charcoal, at four maunds per rupee	1·50
Total	3·78
Grand Total	8·62

As the furnaces cannot be worked during the rainy season, an average of only about 200 loads is turned out per annum. The yield of each load being, as already stated, $2\frac{1}{2}$ maunds (200 lbs.), the total annual out-turn of each furnace is 500 maunds ($17\frac{6}{7}$ tons), which, at the rate of Rs. 4 per maund (Rs. 112 per ton), realises Rs. 2000.

The expenditure of the furnace-men, as estimated by themselves, is as follows:—

	Rupees.
Working expenses of 200 loads, at Rs. 8·62 per load	1724
Royalty to the State	200
Miscellaneous dues	37
Total	1961

This would only give a clear profit of Rs. 39 per annum; but the expenditure is overstated, and the real profit may be estimated at Rs. 100. Even this profit is very small, but it must be taken into account that almost the whole of the wages go to the families of the furnace-men, whose wives and children are employed on the works. Those families number between sixty and seventy souls per furnace; and, in addition to what they earn by this employment, they derive considerable profit from the land, amounting to about 70 acres per furnace, which they cultivate at the rent prevalent in the district.

There seem to have been a few more furnaces in 1875 than when Major Cadell wrote. Further general facts will be found at page 183.

Ulwur iron is said to be malleable and soft as compared with English iron, which is more brittle, and, consequently, the former is preferred for culinary and wood-cutting purposes. One kind of imported iron, called "kherí," is, however, thought better than the country, but is twice the cost. English iron is used for fine work, such as door-hinges, carriages, &c., as it is much neater than country iron.

The furnaces are in the southern part of the State, chiefly at Rájgarh, Tahla, and Baleta.

Of copper Major Cadell wrote:—

Copper.

"The richest copper-mine in the Ulwur State is that of the Darîba Hill, situated in 76° 26′ 20″ E. longitude and 27° 9′ 40″ N. latitude; but copper ore is found in many other parts of the branch of the Aravelli Hills, which traverse the State from south to north; and several ancient copper-mines are to be found which were worked and abandoned centuries ago." It is, however, found only in "pockets," not in continuous veins, so that it can never become greatly profitable.

The mode in which copper is manufactured may shortly be described as follows:—

The manufacture is carried on in thatched sheds, which are generally in a very dilapidated state. The ore is chipped out of the solid rock with hammer and chisel; and, having been beaten with hammers into powder, is mixed with double its weight of powdered iron slag. This mixture is then made into small cakes with an equal quantity of cow-dung; and, after being roasted in a fire made of grass and cow-dung, is placed, like the iron ore, in the smelting-furnace, in alternate layers with charcoal. When the ore is melted, the furnace cylinder is broken down, and the mass of copper which has collected at the bottom, after being allowed to cool, is lifted out. It is then taken to another shed, and is placed in an open charcoal fire, where it is melted a second time with the aid of the bellows, which is worked by two men standing, and which is opened and closed at the proper moment by the man who also attends to the fire. It is then poured into a mould in bars, and out of these bars the copper currency of the State is coined.*

The following is an estimate of the cost of turning out one furnace-load:—

	Rupees.
30 lbs. copper ore	·31
120 lbs. charcoal	·38
Breaking up ore	·06
Breaking ore into cakes with iron slag and cow-dung	·12
One skilled workman	·19
Bellows men	·13
Refining	·06
Total Rupees	1·25

Those 30 lbs. of ore yield 5 lbs. of copper, that is 16·6 per cent. The average annual out-turn of copper during the last twelve years has been only $85\frac{7}{12}$ maunds (3 tons 8 cwt.), and it is becoming less year by year, owing to the influx of copper from Europe and of British India copper coin. The value of the indigenous copper has greatly diminished. The State takes one-third of the copper as royalty.

Thirty-two families, comprising eighty-eight men, women, and children, derive their principal means of subsistence from this industry; and during the rainy season, when the furnaces are not worked, they cultivate twenty-two acres of land.

A small quantity of sulphate of copper and of sulphate of iron is manufactured out of the water found in the Daríba mine.

Lead ore.

"Lead is found at a place called Jodhawás, near Thána Ghází. The mines have not been worked for a great number of years, as they were not remunerative. They are now being re-opened; and in an analysis made by Colonel Dickens, the ore, which is an argentiferous galena, yielded eighty per cent. of lead and one per cent. of silver."

White marble.

Perhaps the finest white statuary marble obtainable in India is excavated at Jhirrí, in the south-west of the State, in the Partápgarh pargana of the Thána Ghází Tahsíl. The quarries extend at intervals for two miles along the foot of a range of hills, and are nowhere deep like the marble quarries of Makrána in

* Since this was written, British coin has superseded it, as explained elsewhere.

Márwár. Besides these Makrána quarries, which compete with Jhirrí, there are quarries at Raiwála, in Jaipur territory, seven miles from Jhirrí, and nearer the railway. At present only two families work the Jhirrí quarries, while at Raiwála there are one hundred families, and at Makrána (according to a note made there in 1868) one hundred and twenty.

At Jhirrí I was told that the Makrána stone was not so hard and so finely crystallised as the Jhirrí stone. It has to be raised higher, and that adds to its cost, but its comparative softness renders the manufacture of images at Makrána much easier than at Jhirrí.

The Raiwála stone is said to be weaker than the Jhirrí, is less pure (has more "*barbatí*" in it), and does not ring like the Jhirrí stone; and when unusually fine pieces are required by the stone-workers at Dehli, they send their orders to Jhirrí. However, the demand for stones of beauty is not great, and four cartloads of stone are said to be the average annual amount sent for transport to Dehli to the nearest railway station —that of Dosah on the Jaipur and Agra line.

A six-bullock cart will contain 40 maunds; a four-bullock cart, 30 maunds; a two-bullock cart, 12 maunds. This shows the traction power of the country bullock, and that the amount of stone sent from Jhirrí to Dehli is probably at present under 150 maunds.

The cost of the Jhirrí undressed stone is at the quarries 3 maunds the rupee when sold to the State; 4½ maunds the rupee when sold to the public.

An arch of the ordinary "tirbárah" shape, consisting of two pillars and a toothed crosspiece, and 6½ ft. by 7 ft., costs about Rs. 20. A liberal price for a "chauki," or low seat, 12 in. square, 3 finger-breadths thick, with four feet, standing 1 span high, is Rs. 10. An unpolished basin, 8 in. in diameter, costs Rs. 1. Images ordinarily from Rs. 5 to Rs. 20, but often much more.

The customs contractor takes 2 annas on each Jhirrí stone-cart going out of the State, 1½ annas for each going to a point within the State.

Very large pieces of stone are not now often excavated at Jhirrí, but formerly noble monolithic pillars have been manufactured there. Those of the "*Ám Kháss*" hall, in the Ulwur city palace, are from Jhirrí; and when Bhángarh, only sixteen miles off, was a prosperous town, and the capital of the district, it must, as its remains show, have given much work to the Jhirrí quarrymen.

White marble is also found near Dadíkar, six miles behind the Ulwur Fort, and perhaps in other parts of the State, though probably not in uncleft pieces large enough for anything but chunam.

Black marble.

Black marble is found at Mándla, near Rámgarh, about sixteen miles east of Ulwur. Fine slabs, four feet square, can be obtained, but the quarries as yet have been but little worked.

Pink marble.

A pink marble (*guldbí pathar*) is excavated at Baldeogarh in the south. Fine pieces, large enough for images nearly life size, have been extracted; but there is little demand for the stone, and but one family of quarrymen depend upon it.

A very fine white sandstone, suitable for the best ashlar masonry, for pillars, rollers, vessels, &c., is obtained. The most important quarries lie in the double range of hills which run south-west from Ghát on the Rúpparel. It is much used for railway and canal works. But stone of the same character is also found at Mokanpura in Bánsúr, and Mándla in Rámgarh. Sandstone.

Slabs of grey metamorphic sandstone, used for roofing, flooring, &c., are quarried at Berla, in the above-mentioned range, at Rájgarh, Chandála in Rájgarh, where the slabs are very long; at Kho Daríba, near Baldeogarh, mentioned above; at Kerwárí, the most important of the slab quarries, because near the Khairthal Railway station; at Todiár, near Ulwur; at Ajabgarh, to the south-west; at Mandáwar, to the north.

Slates are found at Bilászpur, in Rámgarh, but at Mándan, in the north-west corner of the State, is the chief source of supply. There large slabs of slate are also produced. But there are only a few families of workmen. Slates are only in demand for railway works, churches, schools, and other European buildings. A cart, containing 16 maunds or 132 large slates, from Mándan to the railway at Báwal, costs Rs. 2, except in the rains, when it is Rs. 3. Slates.

The price of the Jhirrí marble has been already detailed; the prices of the stone and stone-work elsewhere is as follows:— Prices of stone.

Ashlar at Bharkol, &c., in the Ghat range, about 3 maunds the rupee.

Slabs at Kerwárí, &c., 8 maunds the rupee, or Rs. 1 a slab 3 ft. by 9 ft.

Slates at Mándan, Rs. 5 the 100 slates 1 ft. by 2 ft. At Ulwur they are sold at Rs. 8 the 100. The stone is cut with difficulty.

Black marble at Máudla, about 3½ maunds the rupee.

Images of pink marble at Baldeogarh cost from Rs. 10 to Rs. 100 according to size and work.

At Butoli, in Ghát range—

A *kundí*, or rough saucer, costs ½ anna.

Udala, or rough milk vessel, 5 annas.

A *kolhu* (sugar or oil press), or a *garrat* (mortar roller), 10 maunds in weight, Rs. 4.

A *chák*, or potter's wheel, Rs. 2.

A *dása*, or threshold-stone, 2½ ft. long, Rs. 1.

A *chaukat*, or door and window frame, Rs. 1–4.

Sardal, or slab over doorway, Rs. 1–4.

Todí, or bracket, 4 or 5 per rupee.

Tirbára, consisting of three small arches with pillars, Rs. 12 or Rs. 14.

The State duty or royalty on stone varies from Rs. 1 to 4 per 100 maunds of fine sandstone. Rs. 1 is taken per 100 slates, 4 annas a maund on the Baldeogarh pink marble; about 2 annas a piece on the mill-stones manufactured at Bhángarh (Thána Ghází), Bharkol (Ghát range), Chorctí (near Ulwur). The charge on Jhirrí stone has been specified. State charges on stone.

Salt. Salt is not extracted from wells, as in some of the Bhartpur salt-works, nor from lakes, as in the States to the west, but saline earth is collected, and water from wells turned on to it, and then drained off into the ordinary pans called "*ágars.*"

In 1875 there were seventy-seven *ágars;* and the monopoly of the manufacture for twelve months was sold that year for Rs. 3220. About 50,000 maunds are, it is said, annually produced, which are sold at about Rs. 22 the 100 maunds, without the State custom dues. The latter are the same for the local as for the imported salt, though the latter is much the best.

Saltpetre. Saltpetre is obtained in the same manner as salt, and the yield is about 400 or 500 maunds.

Glass. From the salts extracted from the earth at Desúla and Agiara, a few miles east of the city, a coarse glass is manufactured, from which bracelets (*chúrís*) and rough bottles are made.

CHAPTER V.

AGRICULTURE.

As a field survey of only the fiscal villages, *i.e.*, of about five-sixths of the area of the State, was made, a complete soil and crop statement cannot be furnished. Statistics regarding soils, &c., but of fiscal villages only, will be found at pages 187, 188.

They show that fifty-five per cent. of the whole is cultivated.

Of the cultivated area twenty-three per cent. is irrigated, and five per cent. bears two crops in the year.

The following figures show approximately the relative proportions of the areas covered by the crops chiefly grown :— Crops and tillage.

Bájra . .	·331	of the	whole cultivated area.	
Barley . .	·119	"	"	
Jawár . .	·089	"	"	
Gram . .	·071	"	"	
Cotton . .	·069	"	"	
Indian-corn . .	·023	"	"	
Wheat . .	·021	"	"	
Sarson . .	·007	"	"	
Miscellaneous . .	·276	"	"	chiefly pulses.

In this computation the double-cropped land has been counted twice, in order that the crops for one whole year might be taken into account.

The land under sugar-cane was about 2000 acres, that under tobacco about 1200, and the opium only about 450; but as the survey was made preparatory to assessment, the people had, no doubt, devoted a smaller area than usual to these valuable crops.

The average yield of *bájra* land (unirrigated) varies from 1 to 5 maunds the *ráj bígha* (two-fifths of an acre), according to soil. Usually several pulses are grown with the *bájra*, and make up about a third of the above estimate, though sometimes, owing to the character of the season, the yield of pulse greatly exceeds that of *bájra* grown with it. Irrigated barley has been estimated at from 4 to 14 maunds the bígha, gram (unirrigated) at 4 to 12 maunds, cotton (irrigated) at 1½ to 5 maunds (including seed).

For more about crops, see "Rent-rates."

To prepare land for the *kharíf* crops in unirrigated land, one or two ploughings before the rains are advantageous, not only that the rain may be more readily absorbed, but often that the drift sand, which has strengthening properties, may be caught in the furrows.

Ploughing.

For sugar-cane preparations begin in November, when the land is first ploughed, an operation which is repeated six or seven times before the ground is planted in February. Cotton is sown in March; all the other important *kharíf* crops after the rains begin. Cotton is said to require one ploughing after beginning of rains; *bájra* and common pulses, two; and Jawár, three. For the Rabí, wheat requires five, barley four ploughings. Two men and one yoke of bullocks can plough a Ráj bígha (two-fifths of an acre) a day, and about thirty bíghas a season. When ploughing is paid for, the charge is about one rupee a day for the Rabí and something less for the *kharíf.*

The first day of ploughing after the rains begin is a village festival, and called the "*halsotia.*" Omens being favourable, the villagers proceed to the fields, each householder carrying a new earthen pot, coloured with turmeric and full of bájra. Looking to the north, they make an obeisance to the earth, and then a selected man ploughs five furrows. The ploughman's hands and the bullocks' feet are rubbed with *mendí*, and the former receives a dinner of delicacies.

Sowing and weeding.

The seed required for a Ráj bígha, or a day's ploughing, is as follows:—

A bájra crop . . .	1 seer, or a little more.
Jawár	3 seers.
Charí . . .	10 to 20 ,,
Inferior kharíf pulses . .	3 ,,
Wheat and barley . . .	20 ,,
Gram	15 ,,

Wednesday is generally thought the auspicious day to begin sowing. *Jawár*, *bájra*, and inferior pulse crops are each weeded but once; cotton, three times; wheat and barley, once or twice; *charí* and gram, not at all. Shortly after *bájra* and *jawár* have been weeded, a plough is usually passed between the furrows to loosen the soil.

One man can weed about a quarter of a Ráj bígha a day.

One man can reap about five *biswas* (twentieths) of a ráj bígha of wheat or barley, seven *biswas* of a bígha of *jawár*, half a bígha of *bájra.* Reapers are usually paid partly in cash, partly in corn. The cost of reaping a field is generally reckoned a twentieth part of its total yield.

Reaping (laoní).

Superintendent Rám Gopál, estimated the cost of cultivating 210 Ráj bíghas of barley thus—

	Rupees.
Ploughing	16
Seed	20
Implements	12
Weeding	10
Reaping	10
Irrigation from well	64
Blacksmith and carpenter	3
	135

This is exclusive of rent and revenue.

Friday is usually considered the best day to begin reaping.

The terms commonly used are—

Ploughing, *jotna.*
Sowing, *bona.*
Reaping, *laona.*
Winnowing, *barsána.*
Plough, *hal.*
Flattener, *mez.*
Instruments for making ridges to keep water from flowing off land, *mánjha, datálí.*
Jellí, fork of wood.
Dranti, sickle.
Gandású, instrument for cutting, *kirbí* or bájra straw.

Manure, and rotation of crops.

Rotation of crops, called "*pher,*" is to some extent practised on irrigated land capable of bearing more than one crop in the year. Thus in one village I found that a common "*pher*" was cotton, followed in the next spring by tobacco, to which bájra or Indian-corn succeeded in the autumn, and a crop of barley in the cold weather completed the two years' rotation. On good double-crop land, barley, gram, or wheat in the "*rabí*" (spring) usually follow *bájra,* and Indian-corn in the "*kharíf*" (autumn). Jawár and cotton are less often followed immediately by a rabí crop, as they are gathered in late.

In the inferior land *moth* and *bájra* often follow one another, though they are also often grown together. *Jawár, bájra,* and *urad* are also said to be better as alternate crops.

The deciduous leaves of cotton help to prepare the land for a high-class crop, such as tobacco. In one part of the State, where jungle plants of little value as fodder are very abundant, they are often cut to be used as manure. It is calculated that eight cattle will afford manure sufficient for two acres, and one household sufficient for one.* This, however, assumes that the lands gets the benefit of the manure, which is only the case where other fuel is abundant; elsewhere nearly half the manure is, I believe, burnt.

* Elliott's Hoshangabad Settlement Report.

Irrigation by wells, although the commonest form, cannot be extended except within rather narrow limits. For to be profitable, not only must the water be, speaking generally, within 70 feet of the surface, of tolerable quality, and with a copious flow, but if the soil pierced be sandy, it must be possible to reach a firmer stratum below it after water is reached. If the interior masonry of the well rest on sand, the latter will be brought up with the water, and the masonry before long be undermined, and liable to fall in. It is in such soil very difficult to insert a new masonry or wooden cylinder (*bachra*) within the original one (*kota*) as can be done in firmer soil when the *kota* threatens to give way.

Irrigation.

A wooden cylinder usually costs about Rs. 2 per cubit, or Rs. 4 a yard. When water is but a few feet from the surface, and there is a sound bottom within 12 feet, it answers to make the portion of the cylinder within the water of wood, and upon it to build above the water up to the surface of the ground, a cylinder of unmortared burnt bricks. Such a well, however, will not last above twenty years, and can have neither depth nor width enough to water much more than a third of what a masonry well of one run (*lao*) in the same locality will water.

In sinking the masonry cylinder through sand after water has been reached, a dredger (*jhám*) is used; but each time the dredger is lowered, a man has to go down to fill it. He dare not remain down whilst the filled dredger is being raised, lest he should be injured by the fall of some of its contents. An attempt has been made to introduce the use of Bull's patent hand-dredger, a simple and efficient contrivance, which acts without the presence of a man down the shaft of the well.

When, as frequently happens, the nodulous limestone called *kankar* is found a few feet above or under the water, the well is often a great success. An iron rod called a *balí* (the best European description of which is occasionally used) is driven sometimes as many as 30 feet into the bed of limestone. On its withdrawal, if a water spring has been tapped, it rises up the hole and through the loosened kankar into the shaft, and thus a stable well is formed often with a supply of water which no rapidity of working will reduce, and it is pronounced *atút*, or inexhaustible. If there is no hope of a *bál*, or rise, the removal of some kankar may produce a good flow, which is called a *saut*. Most wells, however, are not *atút*, and a few hours of constant drawing necessitates cessation for as long a time to allow the water to be renewed.

Since the commencement of the Ten-Year Settlement in 1862, the number of well runs have risen from 12,604 to 16,074 throughout the State. When, in 1872, the regular Settlement operations were begun, the systematic issue of advances to Zamindars under fixed rules was sanctioned by the Council. Nearly Rs. 80,000 was thus advanced, by means of which about 300 new wells were constructed, and more than 100 repaired.

In working wells the Persian wheel is not used in Ulwur, only the leathern bucket (*charas*), simple wheel (*chák*), and rope (*lao*). The wells are worked in an uneconomical manner; for as there is no second rope, by means of which the driver of the bullocks might release the drawn water from the bucket, as is done in Ajmir and elsewhere, an extra man is necessary to discharge the water.

Well irrigation.

Where water is very near the surface, *denklis* are used. They are the "Shadoofs" of the Nile, and consist of a pole working on a pivot, with a weight at one end and a suspended bucket at the other.

The well water may be divided into seven classes. The best is called "*matwála.*" In it the alkalies and acids are in the proportion most favourable to vegetation.

The second is "*malmala*," a good water, though inferior to "matwála."

The third is "*rúkalla*," and may be considered middle class.

The fourth is "*mítha*," which apparently has too little salt. Whether its effects cannot be counteracted by the use of the common white efflorescence called "*khár*," or by earth containing it, I do not know. Dung has the desired effect, but is often not obtainable in sufficient quantities.

The fifth is "*khára*," or very salt. It leaves a white deposit, but if rains are favourable the crops under a "khára" well are often excellent, and might perhaps be classed above "mítha."

The sixth, "*telia*," or earth oily water, is very bad both for irrigation and for all other purposes.

The seventh, "*bajar telia*," both oily and over salt. Wells of this class are generally useless, or worth next to nothing.

Each kind of water, except the "malmala," can be improved by mixture with some other sort; thus a "mítha" well favourably situated with respect to "khára" ones, so that alternate waterings can be given from each kind, may raise all to first-class.

Well land rent-rates vary from Rs. 5 an acre for sandy, ill-watered land, such as is met with mostly in the north, to Rs. 22 an acre for the rich, well-watered land of the south-west (see Settlement Report in Appendix).

"*Nahrí*" is canal-irrigated land. The most valuable is that near the city of Ulwur, the water for which is supplied from the lake Silleserh.

Canal.

It waters many gardens in the environs of Ulwur, and much other land. The rates paid are astonishing—*i.e.*, Rs. 1–8 a watering per Raj bígha (·4 of an acre). As some garden land takes twelve waterings per annum, the amount paid for it for water alone is Rs. 45 an acre, and if the revenue be added, it mounts up to Rs. 50. Six waterings are usually given to wheat, four to barley, two to gram.

Rates.

These rates were established before the Settlement began, and it must

be remembered that those who pay them have unlimited manure from the dung and rubbish heaps round the city walls.

The water of the Rúpparel, or Bárah nallah, belongs to Bhartpur during the rains, and to Ulwur for the rest of the year. The stream is annually dammed in October at Ghát, north of Lachmangarh, and carried by canal to the villages of Lachmangarh. The rate charged is Rs. 1 a settlement bígha, not half the Silleserh rate.

The water from the Deotí lake is distributed to a few villages of Rájgarh, which lie below it. Only 8 annas a bigha is charged, but the villages are rather highly assessed.

A new canal, which carries water to some land formerly a grass preserve west of the town of Tijára, pays no separate cess, the land being farmed by the Darbár.

The total canal land is

Watered from	Silleserh canal,	about	1200	settlement bíghas.
"	Deotí	"	660	"
"	Ghát	"	1800	"
"	Tijára	"	500	"

The separate revenues from canals was, for 1874-75—

Silleserh	15,200
Ghát	1,700
Deotí	140

All the land in the State is, according to the declaration of the Darbár, theoretically State property, but the Silleserh Canal land has long been treated as actually such, and the Superintendent of Canals annually leases it out in small plots.

This is not the case with the Ghát and Deotí Canal land.

The Superintendent of Canals acts as revenue collector, as well as water-rent collector of three villages, the lands of which are irrigated from Ghát and Silleserh.

For remarks on water-rate imposed by Settlement Department, see Settlement Report (Appendix).

Flooded.

"*Dahrí*" is flooded land, and is situated chiefly in the Rámgarh and Lachmangarh Tahsíls. The best is in Rámgarh, supplied from the Chuhar Sidh, and the rent paid for it is as high as Rs. 9 an acre, or more occasionally. Much of it is unflooded two years out of three. A good flood is to the villagers within its influence the most happy event in the year, and it becomes the subject of song and rejoicing.

"*Talábí*" land is that within a dam, which is cultivated when the water is drained off.

The dams will be found specified and briefly described under the parganas within which they are respectively situated. The principal are Tijára, Lachmangarh, Bágherí, Bábría, Rení, Báleta, and Kho.

"*Kátlí*" is land in the bed of nallahs which run dry. It is generally sandy and not equal to the "dahrí," but unless the stream is very rapid, the sand settles within a mile or two of the spot it was carried from. When sand-bearing nallahs overflow and deposit sand, the land is at first much injured, but when grass begins to grow, if cattle are pastured upon it, it soon becomes good, light, arable ground.

Nallah beds.

The Darbár, when villages were not contracted for, but managed directly by the Tahsildars, endeavoured to collect the full rental, minus a percentage of two or three per cent., called *hak mujrái*, allowed to the heads of villages or *Lumbardárs.*

Rent-rates.

The rent or revenue rates for each kind of crop have been for generations officially determined for every subdivision. They were furnished to me by the *kanungoes* or pargana accountants.

Sugar-cane, though not produced in large quantities, is grown in several parganas, and is worthy of notice as being the most valuable crop raised. To the south-west of the State, in Thána Ghází, the revenue rate charged for it per ráj bígha (*i.e.*, two-fifths of an acre) was from Rs. 10 to Rs. 15, elsewhere it is about Rs. 6.

Irrigated wheat was sometimes charged at Rs. 5 and Rs. 6 the ráj bígha, but the average rate was about Rs. 4–4. Unirrigated averaged Rs. 2–5

Good irrigated barley was as high as Rs. 4, but the average was Rs. 3–4. Unirrigated barley is usually in land artificially flooded before the sowing, and called *dahrí*, or in naturally flooded land, like the sandy beds of nallahs, sometimes known as *kátlí*. The first usually produces good, and the last very poor crops; and the revenue rate varied from Rs. 1–2 to Rs. 3 a ráj bígha.

Gram, too, varied from 14 annas in the inferior land of Bánsúr in the west, to Rs. 2–8 in the south-west parganas. Its average rate is about Rs. 1–12 the ráj bígha. Gram is seldom irrigated after sowing.

Irrigated cotton was—setting aside the exceptional parganah of Thána Ghází—charged at about Rs. 2–15 on an average. Unirrigated at Rs. 2–4.

Irrigated *jawár* averaged Rs. 2–2. Unirrigated at Rs. 1–4 the ráj bígha.

Irrigated *bájra* averaged Rs. 1–2. Unirrigated, 11 annas.

The rate for the inferior *kharíf* pulses, such as *moth, mung, chola, jawár*, were ten or twelve per cent. less than the bájra rates.

These rates are still more or less prevalent in jágír villages, and are sometimes taken by hard jágírdárs when crops are bad in preference to a share of the produce (*battaí*), the jágírdár reserving to himself the right of returning to *battaí* when he finds it advantageous to do so.

Where a share is taken by the jágírdár, or proprietor (for there is practically little difference between them), it is either a half, two-fifths, a third,

or a fourth plus a cess, but a third is sometimes regarded as a favourable rate, and a fourth always is. These, too, were the shares which the Darbár, when it took a share of the crop, claimed and collected.

Jágírdárs have a tendency in Native States to become virtual proprietors, especially where their original settlement was in part due to their own swords, or where they have by their own exertions protected their estates from danger. Indeed, as the Chief often claims in Native States to be the sole proprietor of the land in fiscal villages, he cannot consistently deny the jágírdárs' proprietary title in his villages, the Darbár's rights in which have been transferred to him. The following may be regarded as what would be thought the fair rent and dues of a jágírdár or a sole proprietor of a village, though, probably, more than the latter would ever be able to realise, unless also possessed of the prestige which a jágír gives :—

One-third of the gross produce.

One seer additional per maund on all the produce.

A day's work from every plough in the village.

A load of green corn from every well run.

Rs. 2 on each marriage (and probably a dinner for his retainers).

The grass and wild produce of uncultivated land.

Rs. 1–4 an acre on fallow land.

Jágírdárs often exercise the option of realising rent in money according to crop rate or in kind. They each season select the mode which promises to be most profitable. This, however, is regarded as oppressive by cultivators, and I have known proprietors, who found it necessary to conciliate their tenants at will (*páhís*), give them each season the choice ("*jít*") of paying their rent in money according to the fixed rate or in kind; and, in the latter case, one-third of the crop (*tísra bántho*) was taken.

The rent-rates, on which the assessment of the Settlement beginning in 1876 is based, are shown in the Settlement Report (see Appendix).

The tenures of land prevailing in the State are not, I think, peculiar.

Tenures.

They are locally known under two names, "*battí húí*" or divided, and "*gol*" or undivided. The first term is applied to villages, the lands of which have been apportioned according to hereditary right, and is the "Pattidárí" of the North-Western Provinces. A glance at the village field-map will usually show whether a village is "*battí húí*," for as each proprietor gets his share of good and his share of bad land (*achhi kí achchí our burí kí burí*), the well and rich land will, unless it is extensive, be minutely divided, and the unirrigated and inferior, if plentiful, as it usually is comparatively, will be in long rectangular fields. In such villages the "*jumma*" (or revenue assessed on the villages) will be paid in fractions corresponding to the hereditary share. Thus if a man at the division of the lands received a tenth of them, he becomes thenceforth responsible for a tenth, and is spoken of as having

two biswas (*i.e.*, two-twentieths); or sometimes a well rope (*lao*) symbolises the smallest share, and so many well ropes the total number of shares, or it may be a plough is the unit, or a bullock, or a waist-cloth (*lángrí*), or a bush scythe (*bánkri*), or a turban (*págri*), or a yoke (*gátwa*).

The "*gol*" is of two kinds. In the first, occupation has grown into virtual proprietorship; although the land held by each member of the community may not at all correspond with his share according to the genealogical tree. In this case, each holder is responsible for his share of the *jamma* whether he cultivates his fields or not, and the distribution of the jamma is usually by a bígha rate corresponding with the capacity of the land. This tenure is sometimes known as "*khálí chálí*," that is, land paying jumma, whether "fallow or tilled." This the Superintendents call *bhaiachára.*

In the other "*gol*" tenure, the village land is held in common, and let to the cultivators. Rent is paid to the brotherhood by the cultivators whether the latter be proprietors or not, and only land actually cultivated is paid for. *Júra máre* or "yoke (of oxen) trod," is the term applied to land held on this tenure, and it marks the principle upon which payment is exacted. The "pála" or fodder of uncultivated land—even that lying uncultivated for half the year only—and any other extra source of income, is this property of the community, and is divided according to hereditary shares based on the genealogical tree, as is also any profit or loss which may accrue. It is, in fact, a "zamindárí" tenure.

A combination of these tenures is very common. The well land will be "battí húí," and the unirrigated "gol" ("imperfect Pattidárí"). Or all will be "gol," but the well will be "khálí chálí," and the unirrigated "júra máre."

In deciding claims to land, the Settlement Department was directed to treat possession for a given period as conferring an absolute title. Instead of fixing that period at twelve years arbitrarily, it was deemed better to select a date more distinctly marked, and this was found in the commencement of Captain Impey's first Settlement; that is, thirteen years before the expiry of the last. The test of proprietary possession was usually the actual or constructive entry of name in the "*pattas*," or leases, of the two Settlements of Captain Impey, and the receipt of *hak mujrai* (or a two per cent. allowance on the revenue made to proprietors, or their representatives, the lumbardárs). Sometimes the receipt of "*dhol danka*," or a payment at marriages in the village, was to a certain extent evidence of proprietorship. Now and then a person might prove that he had been actually in possession, though neither his nor his representative's name was in the aforesaid "pattas."

Adjudication of claims to land.

If in an undivided village a man who had less than his hereditary share sued for a partition of the lands in accordance with the village

genealogical tree, he received, if possible, the deficiency from the common land not cultivated by proprietors. The possession of proprietors was not disturbed, unless on special grounds it was justifiable.

A great many absentees—about 2000 as near as I could make out—were allowed to re-occupy their lands without opposition during Captain Impey's Settlements; and within the last five years several hundreds have returned and quietly resumed their possessions without reference to a court.

Occupancy rights.

The question of occupancy rights had to be dealt with by the Settlement Department.

Proprietors strenuously opposed the recognition of the occupancy rights of non-proprietors; and as, up to Captain Impey's Settlements, no proprietors had wished to oust cultivators, but, on the contrary, usually offered them advantages and coaxed them to come and stay, it was difficult to discover whether any right of ouster was reserved in case the proprietor should claim to assert it.

Cultivators in Ulwur have usually a better position than in British territory; for, having been pressed to settle in a village, they have often been allowed a share in its management, and sometimes permitted to act as *lumbardárs*, or to become actual proprietors. Those who resided in the village for other purposes than for cultivating land, such as baniyas, weavers, &c., had often plots of land assigned to them, whether they wished for them or not, the revenue on which they had to pay. This apportioning was called "*chakbandhí*," and the possession of a plot or *chak* was formerly thought such a burden that a trade tax (lág), or house tax (*jhomprí baach*), was sometimes preferred and paid instead. Now the plots are valued by their possessors, who claim occupancy rights.

After much inquiry and discussion, it was held that if a cultivator had paid revenue only and no rent (*i.e.*, if he had paid as proprietors pay for the same kind of land) from before the first settlement of Captain Impey, and had always held the same land and without a lease (*patta*), he had occupancy right. If he held by *patta*, or if his rent had been raised at the pleasure of the proprietors, or if he paid more than the latter, or if the latter had changed his holding at pleasure, it was held generally that he had no occupancy rights. If, however, he had been a proprietor, or if he was an ex-jágírdár or *muafidar*, or possibly for some other special reason, occupancy rights were conceded. Every cultivator, not an occupancy tenant, who had held land in the village for two generations, or from a period before the first Settlement of Captain Impey, was held to be entitled to sufficient land to maintain himself, though to no more, and, of course, not to more than he was actually holding when the record of rights was framed. The first class of occupancy tenants were not to be charged more rent than was sufficient to cover their share of village expenses; the others, of course, were not entitled to hold at favourable rates.

The cattle of Ulwur are in no wise remarkable. The fine animals of every kind are imported, and not bred. A good many cattle, however, are exported from Ulwur territory.

Cattle, carts.

A plough and yoke of bullocks can prepare from 20 to 25 Settlement bíghas for the rain-sowings. From 2 to 3 bíghas of grass land must ordinarily be reserved to feed these two bullocks during the rains. The weeding of the crops supplements this grazing ground, and sometimes the weeding alone is accounted sufficient, but in that case 30 seers a day of *túra* (barley or *moth* straw and chaff) is necessary for the first month of the rains. A bígha or more is assigned to raise 6 maunds of *gawár* (a coarse vetch) for the two bullocks, which must have, at least, a seer a day each during the ploughing, and, if possible, during the cold weather. The yield per bígha of *bájra* and pulse straw and chaff should be from 20 to 24 maunds, and 1 or $1\frac{1}{2}$ maunds of *pála* (*ber* leaves) besides. Before the hot weather the *ber* bushes should yield 4 or 5 maunds more—that is, from 25 to 30 maunds of fodder per bígha altogether. The grass land, which is unused during the cold weather, likewise should yield from 4 to 5 maunds of *pála* before the hot weather. The cattle require about 15 seers a head of this fodder, the total of which for 20 bíghas of cultivated and 2 of fallow is, taking a rather low yield, as follows :—

Maintenance of cattle.

	Maunds.	Maunds.
Yield of cultivated .	20 × 25 =	500
Yield of fallow . .	2 × 4 =	8
	Total .	508

Or food for one bullock for 1016 days. That is not quite enough for four head of cattle for the dry portion of the year, which is three-fourths of the whole. But probably, in general, 20 bíghas of average light, unirrigated land, plus 2 bíghas of fallow, would be sufficient to support a yoke of bullocks, a cow, and two young cattle, without trenching upon the grain crop of 18 acres, which would be used for human food.

The cattle diseases complained of are—(1) *mel*, described as the worst, it seems to burst or cut the stomach; (2) *bhang* or *kusti*, the foot-and-mouth disease ; (3) *naia rog*, of which swelling of the chest is the main symptom ; (4) *aphra*, a disease which comes of eating too much *guwár ;* (5) *pharsúja*, a swelling of the thighs.

The manual on cattle disease, published by the British Government, was circulated in Ulwur, and introduced into the village schools.

The castration of bullocks, in order to make them more manageable, is prohibited in all Hindú States, a restriction much felt by Musalman ploughmen.

There is not, I think, any peculiarity about the vehicles, except that the carts are smaller than those usually seen about Agra and Dehli villages. *Raths*, the bullock carriages of the upper class, are well made, and sold at Ulwur by the Ráj workmen. A

Vehicles.

handsome one, including cloth, costs about Rs. 400; without the cloth less than half.

The following shows the difference between wages formerly paid and those paid now:—

Wages.

	A.D. 1858.		A.D. 1876.
Masons	4 annas 3 pies.	...	5 annas 0 pies.
Stonecutters,	4 " 3 "	...	5 " 6 "
Carpenters	2 " 9 "	...	4 " 0 "
Beldárs and Coolies	1 " 0 " to 1 anna 6 pies.		1 " 3 " to 2 annas 6 pies.

Lime was sold at Rs. 3 the 100 maunds, now Rs. 6 to Rs. 8. The stone from the two best-known quarries in the neighbourhood of the city was sold thus:—Lál Khán's, 150 *ráspas*, or donkey-loads (112 maunds), the rupee, now Rs. 1–12 is paid for that weight. Jarakwára quarry lime was Rs. 1-11-6 the 100 maunds, now Rs. 3 for the same quantity.

Formerly agricultural labourers, called *mazdúrs*, could be got for from Rs. 2 to Rs. 2–8 a month, now Rs. 3 to Rs. 4 are paid. A *ghilef*, or cotton cloth, and a pair of shoes, is often given besides. For day-labourers 2 annas a day is paid. Chumárs get a present of grain from those they work for, and are not usually paid monthly wages. Other village servants, too, such as the blacksmith (lohár), carpenter (káthí), and washerman (dhobí), are paid in kind.

Price current. The price current is shown below:—

	Average for S. 1915 (A.D. 1858–59).	Average for ten years, S. 1915–28, excluding two famine years.	Average for S. 1928 (A.D. 1871–72).
Wheat	33 seers.	27 seers.	19 seers.
Barley	43 "	39 "	27 "
Gúr	13 "	9 "	7 "
Bájra	38 "	32 "	24 "
Jawár	46 "	38 "	26 "
Gram	38 "	31 "	19 "

The Ráj bígha is about two-fifths of an acre. The bígha selected for the Settlement survey is the Akbarí, and is ·625 of an acre exactly. Only liquid articles, such as milk, oil, &c., are sold by measurement. Everything else is disposed of by weight. The table is as follows:—

Measures and weights.

8 grains of rice	=	1 rattí.
8 rattís	=	1 másha.
12 máshas	=	1 tola.
18 máshas	=	1 paísa.
2 paísas	=	1 takka.
25 takkas	=	1 seer.
40 seers	=	1 maund.

The seer of the "panchseerí," or 5-seer weight, is 25 takkas.

The Ráj seer, it will be seen, is 5 tolas less than the British seer of 80 tolas.

It having been found that false weights were very common, the Council of Administration now compels all shopkeepers to use weights bearing the Ráj stamp.

Cloth Measure.

3 fingers' breadth	=	1 girih.
15 girihs	=	1 gaz.

Blights, floods, and famines.

Locusts occasionally visit the State, and several other insects are spoken of as destructive. In the Kharíf crops the "*katha*," "*kátira*," "*babal*" are chiefly complained of; in the Rabí crops, "*kúkí*," "*chepar*," "*mahuwa*," "*roli*," and "*sundar*." The last is more especially mischievous in gram.

I believe floods are always, on the whole, beneficial in Ulwur. They may injure the cotton and other rain crops, but the loss is much more than repaid by the enhanced value of the wheat, barley, and gram crops (especially the latter), which abundant rains produce.

The famines famous throughout the country, and which form eras before and after which events are spoken of as having occurred, are those of—

(1.)	Sambat	1810 (A.D. 1753-54),	called	the dasotia.
(2.)	,,	1840 (A.D. 1783-84)	,,	the chálisa.
(3.)	,,	1860 (A.D. 1803-4)	,,	the sátha.
(4.)	,,	1869 (A.D. 1812-13)	,,	the unhattara.
(5.)	,,	1874 (A.D. 1817-18)	,,	the chauhattara.
(6.)	,,	1890 (A.D. 1833-34)	,,	the nawra.
(7.)	,,	1894 (A.D. 1837-38)	,,	the chauránwara.
(8.)	,,	1910 (A.D. 1853-54)	,,	the dasma.
(9.)	,,	1917 (A.D. 1860-61)	,,	the áthsíra.
(10.)	,,	1925 (A.D. 1868-69)	,,	the pachísra.

Of these, the most general were the second, sixth, seventh, ninth, tenth. The last famine which, in 1868-69, fell so terribly on West Ráj-putáná, was not so bad throughout Ulwur, where the famine of 1860-61 was in places more felt. In 1868-69 it was only for a day or two that the price of grain was as high as a rupee for 8 seers, whereas in 1860-61 that, as implied by its name "athsíra," was for some time the rate. However, in 1868-69 the loss of fodder was more general than during the previous famine.

Several considerable buildings in the State owe their origin to famine relief. Amongst these are the Kánkwárí Fort, and, I believe, the Bakh-táwar Ságar. The public garden was laid out and decorated by M. R. Sheodán Singh during the last famine.

Bharút grass seed is not the resource in times of scarcity that it is in Bíkanír. *Mota* grass seed chiefly (at least in some localities), and after that *sawank* and *makara*, are what the people mostly depend on during these visitations.

CHAPTER VI.

REVENUE AND EXPENDITURE.

In Ulwur the fiscal year begins on the 1st of September. The calendar year is now used, as the intercallary month of the Sambat year occasioned much inconvenience.

The following is a statement of the revenue and expenditure from September 1, 1874, to September 1, 1875:—

RECEIPTS.	1872-73.		1873-74.				1874-75.	
	Actuals.		Estimate.		Actuals.		Estimate.	
I. LAND REVENUE.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1. Arrears	29,630	...	20,000	...	48,990	...	20,000	...
Current Revenue	1,902,923	...	1,900,000	...	1,920,724	...	1,924,789	...
		1,932,560						
Total	...	...	1,920,000	...	1,969,714	...	1,944,789	...
2. Gardens	11,674	11,674	15,000	...	14,797	...	16,550	...
3. Canals	13,727	13,727	15,000	...	15,695	...	16,560	...
4. Forest Dues—								
Camel-grazing	1,825	...	1,600	...	2,045	...	1,600	...
Bamboos	1,419	...	2,725	...	3,074	...	2,725	...
"*Gurhkaptání*" *	12,739	...	8,000	...	9,882	...	6,829	...
		15,983						
	...	...	12,325	...	15,001	...	11,154	...
5. Tribute from Jágírdars	15,740	15,740	15,000	...	16,142	...	16,000	...
6. Grass lands—								
"*Farohí*" †	9,756	...	10,000	...	12,424	...	9,500	...
"*Bágarbách*" †	321	...	321	...	323	...	302	...
		10,077						
	...	...	10,321	...	12,747	...	9,802	...
7. Miscellaneous	5,723	5,723	5,188	1,992,834	5,491	2,049,587	3,084	2,017,939
Total		2,005,484						
II. SAWÁI JAMMA OR EXTRA REVENUE.								
8. Customs	150,646	150,646	140,000	...	135,764	...	130,000	...
9. *Abkárí* (spirits excise)	6,104	6,104	7,275	...	7,696	...	7,275	...
10. Mint	429	429	300	...	477	...	200	...
11. Judicial fines	23,238	...	22,000	...	20,494	...	22,000	...
Fees of criminal courts	12,839	...	12,000	...	12,884	...	12,000	...
Stamps	6,391	...	6,500	...	6,854	...	7,000	...
		42,468						
12. Salt	1,235	...	2,600	...	3,499	...	2,400	...
13. Iron furnaces	6,842	...	6,500	...	7,424	...	6,320	...
14. Discount, interest, &c.	7,622	...	7,000	...	7,076	...	4,230	...
15. Savings of pay, refunds	9,277	...	8,000	...	16,051	...	8,500	...
16. *Nazúl* (Darbár buildings and building land)	9,469	...	4,000	...	8,478	...	7,000	...
17. Miscellaneous (including Post-office)	9,567	...	9,400	...	9,561	...	7,400	...
		44,012		225,575		236,258		214,325
School fund	19,050	...	19,000	...	19,249	...	19,100	...
Dispensary fund	19,008	38,058	19,000	38,000	19,217	38,466	19,100	382,000
Total	...	2,287,201	...	2,256,409	...	2,324,311	...	2,270,464
Extraordinary cash balance at commencement of year	...	636,373	...	690,204	...	690,204	...	681,262
Grand total	...	2,923,574	...	2,946,613	...	3,014,515	...	2,951,724

* Ordnance, Commissariat, and Miscellaneous Repair Department.

† Farohí is a charge for permission to carry off bundles of grass from runds, and the return from the sale of strayed cattle; also fines inflicted by Forest Department. Bágarbách is a charge for exemption from labour in runds.

DISBURSEMENTS.	1872-73.		1873-74.				1874-75.	
	Actuals.		Estimate.		Actuals.		Estimate.	
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1. Late Chief's private and domestic expenditure up to October 10th (his death)	...	165,000	...	180,000	...	180,000	...	34,838
2. Ráj expenditure—								
Stables: Riding	32,805	...	27,608	...	25,579	...	38,725	...
Stables: Carriage	16,024	...	16,300	...	13,809	...	13,113	...
Stables: Breeding stud	22,378	...	24,370	...	20,645	...	16,633	...
		71,207		68,278		60,033		68,471
3. Elephant establishment	...	25,398	...	23,800	...	23,598	...	21,641
4. Bullock do.: Rathkháná	21,173	...	17,873	...	25,899	...	19,219	...
4. Bullock do.: Gáríkháná	10,511	...	9,890	...	10,169	...	8,219	...
		31,684		27,673		36,068		27,438
5. Camel	...	17,897	...	15,900	...	16,670	...	17,807
6. Cattle farms	...	10,010	...	3,383	...	6,561	...	5,158
7. Administrative establishment (including Post-office)	...	146,954	...	159,697	...	173,195	...	180,549
8. Police	...	35,704	...	41,210	...	41,618	...	42,556
9. Army: Artillery	31,781	...	33,235	...	33,310	...	33,114	...
Fort Garrisons	131,010	...	132,228	...	130,425	...	129,459	...
Cavalry	252,599	...	260,300	...	236,148	...	215,220	...
Kháss Chaukí	15,452	...	16,110	...	15,889	...	15,797	...
Fatah Paltan	50,290	...	51,536	...	55,781	...	54,090	...
Kháss do.	26,131	...	26,328	...	26,043	...	26,004	...
Bakhtáwar do.	28,361	...	28,122	...	27,398	...	27,330	...
Irregular companies	32,922	...	31,411	...	32,775	...	30,871	...
"Rissala Nakdí"	20,949	...	21,036	...	21,400	...	21,516	...
Camel guns	4,750	...	5,285	...	4,967	...	5,163	...
		594,245		685,591		584,146		558,564
10. *Imtiazís*	...	14,518	...	15,000	...	14,950	...	15,704
11. *Kothí Dasahra* (tent, clothing, &c., department,	...	37,114	...	32,785	...	39,732	...	31,123
12. Public works: Buildings	52,261	...	...	...	57,786	...	...	...
Workshops	20,940	...	...	...	18,759	...	...	...
Roads	56,234	...	...	...	60,469	...	...	...
Bandhs or dams	16,983	...	...	...	26,917	...	...	...
Canal	6,310	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
		152,728		170,000		163,931		164,040
13. Workshops: Mistrí Kháná	1,408	...	1,500	...	1,439	...	1,415	...
Chapar bandí	13,363	...	14,974	...	15,825	...	13,916	...
Garhkaptání	2,925	...	3,742	...	3,655	...	4,012	...
		17,696		20,216		20,919		19,343
14. Jail	...	27,493	...	23,691	...	22,776	...	24,211
15. Gardens	...	22,767	...	24,296	...	24,589	...	21,528
16. Charitable, religious, and other endowments, Bengal Famine Fund	...	71,620	...	87,500	...	93,902	...	77,628
17. Parganah expenses—								
Lambardár 3 per cent. on land revenue	59,230	...	59,250	...	58,815	...	59,366	...
Kánúngo haks	9,030	...	9,000	...	9,211	...	7,671	...
Patwarrís do.	24,059	...	24,100	...	22,888	...	23,270	...
		92,310		92,350		90,914		90,307
18. Political agency	...	26,426	...	28,000	...	30,362	...	28,460
19. Settlement establishment	...	72,436	...	100,000	...	110,679	...	80,000
20. Mint	...	758	...	315	...	363	...	140
21. Vakíls	...	3,295	...	15,000	...	8,123	...	8,000
22. Gifts, Rewards, &c.—								
Gifts on Marriage	2,109	...	...	...	7,486	...	...	...
,, Deaths	13,319	...	...	...	10,911	...	...	...
Miscellaneous	7,933	...	...	...	6,687	...	...	6,500
Guests	2,992	...	...	...	1,189	...	...	...
		26,353	...	25,000		26,903		...
23. Stationery	...	9,218	...	10,000	...	9,090	...	10,000
24. Takávi, advances for wells	...	27,000	...	50,000	...	26,654	...	5,000
25. *Khawás Chelas*, or household slaves	...	18,140	...	18,500	...	15,867	...	25,684
26. Rassói, or kitchen establishment	...	...	...	...	516	...	...	12,675
27. Máhí Sígha, or grants to Zanána	...	...	...	...	432	...	...	15,000
28. Shikár Kháná, or sporting establishment	...	...	...	...	...	...	...	9,173
Carry forward								

DISBURSEMENTS.	1872-73.		1873-74.				1874-75.	
	Actuals.		Estimate.		Actuals.		Estimate.	
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
Brought forward . . .								
29. Tosha Kháná, jewel, &c., establishment	...	...	...	...	14,344	...	...	70,000
30. Pálkí Kháná	...	...	...	...	2,078	...	...	2,593
31. Sillah Kháná, armoury	...	...	...	...	...	...	...	1,290
32. Mashálkhána, lighting establishment .	...	...	...	...	438	...	...	2,042
33. Gunījan Kháná, singers and dancers .	...	...	...	...	...	...	...	2,000
34. Wrestlers	...	...	...	...	...	...	...	2,254
35. Advances to officials and connections of chief	...	19,816	...	10,000	...	68,951	...	20,000
36. Miscellaneous	...	40,557	...	47,628	...	55,093	...	54,962
Total	...	1,778,353	... ...	1,895,893	...	1,963,480	...	1,816,685
School fund	26,154	...	27,500	...	33,260	...	36,598	...
Dispensary do.	13,036	39,190	15,000	42,500	16,550	49,810	18,002	54,600
Total	...	1,817,543	...	1,938,313	...	2,013,290	...	1,871,285
Extraordinary—								
Payment of Government loan . .	400,000	...	313,050	...	300,000	...	360,600	...
Liquidation of miscellaneous debts and arrears of pay	15,377	415,377	...	313,050	19,965	319,965	...	378,869
Total	...	2,232,920	...	2,251,363	...	2,333,255	...	2,245,154
Cash balance	...	690,204	...	695,250	...	681,260	...	706,570
Grand total	...	2,923,124	...	2,946,613	...	3,014,515	...	2,951,724

The principal heads of revenue and expenditure will be touched on here; the minor establishments more directly connected with the palace are noticed under "Darbár."

Land Revenue. Regarding the Land Revenue, see Appendix IV.

Customs. The Customs * contract in 1868–69 was Rs. 120,000. Then grain and 252 other articles were taxed, internal duties were levied so that goods could not be conveyed from one pargana to another without paying toll, and one toll did not clear another, so that the same goods might have to pay several times.

In 1869–70, when grain dues were temporarily abolished, but the same system prevailed, the sum contracted for was Rs. 90,500.

In 1870–71 reforms were begun, and a check on collections by means of passes and counterfoils was instituted. After sufficient information on which to base action had been obtained, a change of system was completed.

Now the articles taxed have been reduced from 253 to 29. Grain pays only a registration fee of a pie a maund; internal duties have been entirely abolished; the tariff on the articles still taxed has been reduced, except in the case of salt (which has been raised from 2½ annas to 6 annas), and yet the contract for 1873–74 was sold for Rs. 135,000. The railway seems likely, on the whole, to benefit the customs revenue in spite of the loss of transit dues which it entails.

For details of customs, see "Trade."

The spirit drunk is distilled from "gur" (molasses) water, and the

* Customs were abolished in 1877, see agreement, page 192.

bark of the kíkar (*Acacia arabica*). That sold is of two qualities, the strongest is sold at 8 annas a bottle, the weaker at 5 annas. Abkari.

Thákurs have private stills and brands. The licence to sell liquor is disposed of to a single contractor, who pays about Rs. 7000 for it, and appoints sub-contractors. There has not been any check on the number of shops open.

Canals have been dwelt on under "Irrigation." The entry in the Revenue Account has reference only to the Sílíserh and the Ghát canals. Canals.

Salt yields a very small revenue; it is touched on under "Mines and Minerals." Salt.

The same remark applies to iron furnaces. Iron furnaces.

There are sixty-five gardens belonging to the Ráj. Two are inside the city walls, twenty-seven in the environs, one in the Kishengarh pargana, two in the Tijára, two in the Bánsúr, one in the Govindgarh, three in the Lachmangarh, six in the Thána Ghází, twenty in the Rájgarh. Gardens.

In the aggregate they cover 1150 acres; and in 1874-75 the revenue from them, exclusive of the value of produce consumed by the Ráj, was Rs. 14,500, and the cost Rs. 20,900.

A few years ago they yielded less than a third of this sum.

The Banní Bílás, and many of the gardens around Ulwur, are well watered from the Sílíserh Canal; and, owing to this abundance of water, combined with the richness of the soil, are very productive. The Banní Bílás is one of the finest gardens in North India; it covers 150 acres, and is remarkable for its fine drives, ornamental trees, and for its profusion of fruits, flowers, and vegetables. The peaches are the best I have ever seen, and the Bombay and Malwah mangoes very fine and good. All the ordinary fruits are produced in the Ulwur gardens, and amongst them strawberries sometimes in great plenty.

Of vegetables, the finest are the cucurbitaceous kinds, known as "*arvi*," "*koela*," and "*ghiya*." The leguminous, "*sim*" and "*torái*." "*Bangans*" and "*karelas*" are also remarkably good.

The tracts of land, usually wood and grass reserves, which are regarded as the special property of the Darbár, are fifty-five* in number, and 367,758 bíghas in extent. They are termed *runds*, and those in which wood alone is preserved, *bannís*. Some, especially in Thána Ghází Tahsíl, are let to the neighbouring villages, as the Darbár has no use for the large quantity of grass produced in that part of the state. Wood, grass, and game reserves.

The number of *runds* and *bannís* are as follows:—

	Settle. bigahs.
In the Ulwur Tahsíl there are 17, having a total area of	151,668
In Rámgarh . . . 2, . . area	1,853

DISBURSEMENTS.	1872-73.		1873-74.				1874-75.	
	Actuals.		Estimate.		Actuals.		Estimate.	
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
Brought forward								
29. Tosha Khána, jewel, &c., establishment	...	...	...	...	14,344	...	...	70,000
30. Pálkí Khána	...	...	...	...	2,078	...	...	2,593
31. Sillah Khána, armoury	...	...	...	...	...	...	...	1,290
32. Mashálkhána, lighting establishment .	...	...	...	...	438	...	...	2,042
33. Guníjan Khána, singers and dancers .	...	...	...	...	...	...	...	2,000
34. Wrestlers	...	...	...	...	...	...	...	2,254
35. Advances to officials and connections of chief	...	19,816	...	10,000	...	68,951	...	20,000
36. Miscellaneous	...	40,557	...	47,628	...	55,093	...	54,962
Total	...	1,778,353	...	1,895,893	...	1,963,480	...	1,816,685
School fund	26,154	...	27,500	...	33,260	...	36,598	...
Dispensary do.	13,036	39,190	15,000	42,500	16,550	49,810	18,002	54,600
Total	...	1,817,543	...	1,938,313	...	2,013,290	...	1,871,285
Extraordinary—								
Payment of Government loan . .	400,000	...	313,050	...	300,000	...	360,600	...
Liquidation of miscellaneous debts and arrears of pay	15,377	415,377	...	313,050	19,965	319,965	...	378,869
Total	...	2,232,920	...	2,251,363	...	2,333,255	...	2,245,154
Cash balance	...	690,204	...	695,250	...	681,260	...	706,570
Grand total	...	2,923,124	...	2,946,613	...	3,014,515	...	2,951,724

The principal heads of revenue and expenditure will be touched on here; the minor establishments more directly connected with the palace are noticed under "Darbár."

Land Revenue. Regarding the Land Revenue, see Appendix IV.

Customs. The Customs * contract in 1868–69 was Rs. 120,000. Then grain and 252 other articles were taxed, internal duties were levied so that goods could not be conveyed from one pargana to another without paying toll, and one toll did not clear another, so that the same goods might have to pay several times.

In 1869–70, when grain dues were temporarily abolished, but the same system prevailed, the sum contracted for was Rs. 90,500.

In 1870–71 reforms were begun, and a check on collections by means of passes and counterfoils was instituted. After sufficient information on which to base action had been obtained, a change of system was completed.

Now the articles taxed have been reduced from 253 to 29. Grain pays only a registration fee of a pie a maund; internal duties have been entirely abolished; the tariff on the articles still taxed has been reduced, except in the case of salt (which has been raised from 2½ annas to 6 annas), and yet the contract for 1873–74 was sold for Rs. 135,000. The railway seems likely, on the whole, to benefit the customs revenue in spite of the loss of transit dues which it entails.

For details of customs, see "Trade."

The spirit drunk is distilled from "gur" (molasses) water, and the

* Customs were abolished in 1877, see agreement, page 192.

bark of the kíkar (*Acacia arabica*). That sold is of two qualities, the strongest is sold at 8 annas a bottle, the weaker at 5 annas.

Abkari.

Thákurs have private stills and brands. The licence to sell liquor is disposed of to a single contractor, who pays about Rs. 7000 for it, and appoints sub-contractors. There has not been any check on the number of shops open.

Canals.

Canals have been dwelt on under "Irrigation." The entry in the Revenue Account has reference only to the Sílíserh and the Ghát canals.

Salt.

Salt yields a very small revenue; it is touched on under "Mines and Minerals."

Iron furnaces.

The same remark applies to iron furnaces.

Gardens.

There are sixty-five gardens belonging to the Ráj. Two are inside the city walls, twenty-seven in the environs, one in the Kishengarh pargana, two in the Tijára, two in the Bánsúr, one in the Govindgarh, three in the Lachmangarh, six in the Thána Ghází, twenty in the Rájgarh.

In the aggregate they cover 1150 acres; and in 1874–75 the revenue from them, exclusive of the value of produce consumed by the Ráj, was Rs. 14,500, and the cost Rs. 20,900.

A few years ago they yielded less than a third of this sum.

The Banní Bílás, and many of the gardens around Ulwur, are well watered from the Sílíserh Canal; and, owing to this abundance of water, combined with the richness of the soil, are very productive. The Banní Bílás is one of the finest gardens in North India; it covers 150 acres, and is remarkable for its fine drives, ornamental trees, and for its profusion of fruits, flowers, and vegetables. The peaches are the best I have ever seen, and the Bombay and Malwah mangoes very fine and good. All the ordinary fruits are produced in the Ulwur gardens, and amongst them strawberries sometimes in great plenty.

Of vegetables, the finest are the cucurbitaceous kinds, known as "*arvi*," "*koela*," and "*ghiya*." The leguminous, "*sim*" and "*torái*." "*Bangans*" and "*karelas*" are also remarkably good.

Wood, grass, and game reserves.

The tracts of land, usually wood and grass reserves, which are regarded as the special property of the Darbár, are fifty-five in number, and 367,758 bíghas in extent. They are termed *runds*, and those in which wood alone is preserved, *bannís*. Some, especially in Thána Ghází Tahsíl, are let to the neighbouring villages, as the Darbár has no use for the large quantity of grass produced in that part of the state.

The number of *runds* and *bannís* are as follows:—

	Settle. bighas.
In the Ulwur Tahsíl there are 17, having a total area of	151,668
In Rámgarh . . . 2, . . area	1,853

	Runds and Bannís.		Settle. bíghas.
In Lachmangarh	3,	area	2,048
,, Tijára	4,	,,	12,858
,, Bahror	1,	,,	2,472
,, Katumbar	2,	,,	1,567
,, Kishengarh	2,	,,	886
,, Bánsúr	2,	,,	37,765
,, Govindgarh	1,	,,	125
,, Thána Ghází	12,	,,	82,510
,, Rájgarh	9,	,,	74,008

Six of these *runds* are kept exclusively for the Ráj cattle.

Details regarding each wood and grass reserve will be found recorded in the Revenue Office. A boundary map of each was made by the Settlement Survey.

Most of these reserves were established by M. R. Partáp Singh. They comprise a large portion of the hilly tract west and south-west of the city; but, as appears from the above, reserves exist in all parts of the State. The person at the head of this department is Darogha Sheo Bakhsh. Under him are a number of writers (*mutasaddís*), keepers (*rúndias*), and rangers (*phirwáls*) maintained for the protection and management of the reserves.

Disposal of wood.

Plough wood is usually given gratis, but old ploughs have to be given back; and small cesses and a certain amount of grain and fodder is collected from the neighbouring villages of each reserve by the forest officials.

Wood for other agricultural purposes is supplied at the following prices:—

	Rs.	An.
Clod-leveller (*Mez*) of "babúl"	1	4
,, of "khejra"	0	8
Well-wheel stand (*Dáhna kacha*)	5	0
,, (*Dáhna pakka*)	2	8
Mahchak, on which the well-masonry stands (Dhák the best wood for this)	5	0

Where wood suitable for charcoal abounds Rs. 2 an axe is levied from the cutters. Uncut fuel has been charged to the railway at from Rs. 2-8 to Rs. 10 the 100 maunds.

For fencing, 5 seers of grain per bígha has been taken, and the same, plus a bundle of fodder for a "donchí," or erection for crop-watchers. The village chamárs supply shoes to the rangers, for which they receive the bark of trees in exchange. Rangers, &c., also get food from villagers on occasions of marriages, and they have other advantages, which seem to vary in different places. In some localities, where wood is plentiful, and where no considerable town is near, cesses and prices are lower than those mentioned, and people are allowed to cut wood for burning lime and for other purposes. Villagers are usually not prohibited from picking up dead wood, but sometimes it is sold at about 6 maunds the rupee. Ráj servants are allowed wood and *dhák* leaves from the reserves for marriages, &c., but special permission has in each case to be obtained.

The kinds of trees, plants, and grasses have been detailed under "Forests" and "Vegetable Products," and something about their uses and comparative value added.

The arrangements for cutting and storing the grass vary. In some places the zamindars employed to cut it receive half. In some the cutting is apportioned off to certain neighbouring villages, who receive on an average Rs. 1 for 25 maunds on completing the operation. Occasionally the cutting is performed through a contractor.

Heavy losses are frequently sustained from the jungle fires in the hills, which spread to ricks in their neighbourhood.

For Nazúl, see "Administration," page 115.

Horses.

The Ulwur stables were well maintained by the late Chief. Of the riding-horses, 16 are Arabs, 3 Walers. The best of the remainder are out of country mares by Kattiawár and Arab sires. The cost, owing partly to the large allowance of sugar, ghee, and milk to the foals and best horses, and partly to general mismanagement, was in the time of the late Chief about twice what it is at present.

The riding-horses are in three classes. The first includes those reserved for the use of the Chief, called *Khássa*, and those kept for his friends; the second and third contains all the inferior horses. Most of them are kept in stables near the palace in the city, but fine spacious stables have been built for them near the breeding paddock. Their present number is 99 *Khássa* and first class, 20 second class, 160 third class.

The carriage-horses are 68 in number: 14 are Walers, the rest country. They are kept in the city. A large coachhouse in the city contains 48 carriages of various kinds, all of the European style; some are very handsome. Amongst them is an old one presented to Maharáo Rájá Bakhtáwar Singh by Lord Lake.

The breeding stud consists of 8 stallions and 75 mares.

Just now (1876) the foals number 107.

The stallions are—1 fine thoroughbred English horse, 1 Arab, 5 Kattiáwár, 1 Waler.

The mares are 4 Arab, 3 Waler, 6 Kattiáwár, 62 Ulwur bred.

There are 3 fine paddocks recently established for the mares and foals. The stallions stand in a walled-off portion of one. The foals now run wild, and so develop their hoofs and muscles, instead of being tied up, as was formerly the practice.

Elephants.

There are 27 elephants at present maintained. All are said to be of the Silthet breed. This is held to be rather a small number for such a State as Ulwur.*

* The amount of food allowed, according to size, is—

Wheat flour	7 seers to 20 seers.	Gúr	0 seer to 1 seer.
Dál	2 " 5 "	Ghee	0 " ½ "
Rice	2 " 5 "	Grass	2 maunds to 3½ maunds.
Salt	¼ lb. to ¾ lb.		

Cows and bullocks. There are the following cattle at present :—

Bullocks	Rath Kána	274, of which 49 are imported of the Nagorí breed.
	Cart	90
Cows	1st class, 203; 2d „ 34; 3d „ 171	408
Calves		394
Buffaloes		186
Young buffaloes		143
Stallions		14, of which there are Nagorí, 2 ; Gujaratí, 6 ; Agra bred, 1 ; country, 5.

Camels. There are about 1448 camels.

In the breeding stud—	
She camels	497
Sánds, or males for covering	8
Young	622
For working—	
1. *Khássa* (Maharaja's private)	8
2. *Sawárí* or riding	193
Burden-bearing	122

About 50 camels are always kept ready for use, the rest roam the hills during the rains, and afterwards they are taken from village to village to graze, staying only one day at each place. Over each 20 there is a keeper, called a "*Gwál;*" and a "*Thokdár*" over each 200.

Police. Formerly there was no separate body of police. The Thanadárs were very ill-paid, and the men under them were borrowed irregularly from the forts. Thanadars now receive from Rs. 30 to Rs. 40, and the best men obtainable from the forts have been formed into a separate service on higher pay than they got as garrison sepoys. An efficient Superintendent of Police has been appointed, who, besides supervising the regular police, looks after the predatory classes, who are Mínás chiefly; and the Chaukídárs, who are also often Mínás. His pay is Rs. 100 a month. The pay and perquisites of the village Chaukídárs, formerly eked out by a precarious black-mail on merchandise called "*Dhúl úráí,*" are now on a secure basis, a stipend derived from local cesses having taken the place of the black-mail.

For statistics of crime and the work of the police, see "Criminal Court."

The following are specimens of names given to elephants :—

Chánd múrat	Moon-like.	*Man piárí*	Pet.
Madan múrat	Cupid-like.	*Jumna Laha*	Jumna ripple.
Dúrga Baksh	Gift of Dúrga.	*Kishen Takht*	Seat of Khrishn.

The army is composed of artillery, cavalry, and infantry of the following classes :—

		Army.
1860 Ulwur Musalmans 292 Foreign ,,	Pathans . . .	650
	Shekhs . . .	630
	Saiyads . . .	320
	Moghals . . .	140
	Khánzádas . .	360
	Meos . . .	12
	Others . . .	40
2342 Ulwur Rájpúts 546 Foreign ,,	Narúkas . . .	800
	Chauháns . .	600
	Ráhtor . . .	200
	Bargújars . .	150
	Shekháwats . .	150
	Dahas . . .	130
	Bánkáwats . .	100
	Others . . .	758
1580 Other Ulwur Hindús 172 ,, Foreign ,, 3 Eurasians	Brahmins . . .	870
	Naiks . . .	250
	Gújars . . .	170
	Mínás . . .	150
	Others . . .	315
	Total .	6795

The detail of corps and companies are as follows :—

ARTILLERY (chiefly Musalmans).—Horse—28 men, with 2 guns equipped. Pay Rs. 6. per mensem.

Camel—60 men, with 2 guns equipped. Pay Rs. 5.

Foot—181 men, with 51 one guns equipped. Pay Rs. 5.

Foot (Zambúraks or camel-guns)—100 men (chiefly Brahmins and Musalmans), with 70 guns. Pay Rs. 4 chiefly. Some on Rs. 5.

CAVALRY.—18 Rájpút Rissálas.—1695 men (chiefly Rájpúts, of which Narúkas form about one-third), with 1295 horses. (Horses supplied by Ráj.) Pay Rs. 4-10 to Rs. 5-6.

1 Nakdi Rissála—101 men (about half Rájpúts) and horses. Pay Rs. 15. (Furnish and keep own horses.)

INFANTRY.—Fatah Paltan, 605 men—one-fourth Rájpút, one-fourth Musulman (Shekh, Pathan), one-third Brahmins. Khás Paltan, 350 men—nearly all Musalman, of which nearly half are Khánzádas. Bakhtáwar Paltan, 356 men—chiefly Musalman, of which Shekhs are most numerous.	Pay of rank and file from Rs. 5 to Rs. 5-8.

34 fort garrisons, 3065 men—of which 245 are artillerymen, about 1300 are Rájpúts, of which Narúkas and Chauháns are the most numerous; 500 Brahmins and 700 Musalmans, of which Shekhs and Pathans are the most numerous, with 218 guns in fair order. Pay from Rs. 2 to Rs. 3 chiefly, but some between Rs. 3 and Rs. 7.

Bahadar Singh *ka bera* or levy . .	83 men.	Pay of those not officers from Rs. 3 to Rs. 4.
Sultán " " . .	62 "	
Barchí bardár (spearmen) . .	47 "	
Náiks (half Shikári, half Sepoy) . .	35 "	
Khás bardár (M. R's. orderlies) . .	56 "	
Mínás over *Tosha Khááná* . . .	13 "	

Sepoys holding land, called bárdárs, 30 (these furnish 142 men, they are in fact a kind of small jágírdars, bound to bring footmen instead of horse for the Ráj service. They are employed in tahsíls and forts).

Ex-bárdárs, now drawing pay at Rs. 4 a month, also employed in tahsíls and forts, 41 men.

Jágír horse, which serve for six months in the year, 601 men.

The men composing this force consider that they have an hereditary right to service and pay; and the arms, discipline, training, and organization of the troops is for the most part probably much the same as it was two generations ago.

The guns are for the most part very old. Four light ones were given to the Darbár by the British Government after the mutinies, but most of the more recent ones are of brass, cast at Ulwur. None of the guns are larger than six-pounders, and most much smaller.

The artillery can work their guns sufficiently well for the purposes of the Darbár.

A few of the cavalry are drilled, as also are the regular regiments. The rest are not. With the exception of about 400 percussion-lock muzzle-loading muskets purchased by the State from the British Government, the arms are all of an antiquated description.

Pensioners, Imtiyázís, Rozinadárs.

The Imtiyázís are a favoured class, getting from Rs. 30 to Rs. 90. They are persons who have been so provided for usually on account of family claims. They are supposed to have a military standing, and their services are available for employment in the army or elsewhere, but usually they have no duties. There are a few persons included under "Administrative Establishment," called "Rozinadárs," who have no fixed duties; and fewer still who are called "pensioners," and receive a small allowance.

Kothí Dasahra.

The Kothí Dasahra is the department which supplies all kinds of clothes, cloth tents, carpets, and is under a special superintendent, whose pay varies from Rs. 50 to Rs. 100 a month.

Public works.

The public works department is under a scientific engineer, who receives Rs. 300 a month. It has done much during the last few years. The artisans (*kárigars*) under it work in the precious metals, copper, iron, brass, ivory, and wood.

The silver and gold-smiths are nine in number, and receive from Rs. 4–8 to Rs. 30–8. They engrave and work skilfully in gold and silver,

repair watches, make mathematical instruments, and very delicate ivory ornaments.

The coppersmiths, who can also work in iron, are ten; and their pay varies from Rs. 4 to Rs. 10–8. They make guns, pipes, copper nails, and tubes, &c.

The iron-workers are eight, on from Rs. 3 to Rs. 10 a month. They make iron hinges, locks, chains, screws, nails, &c.

The braziers are ten in number, and their pay is from Rs. 4 to Rs. 10–8. They are employed in making brass hinges, locks, screws, &c.

The ivory-workers are only two. They receive Rs. 5 and Rs. 8–8. They make ivory images, but rather rough ones, and their work in ivory is not equal to that of some of the silver-smiths.

The carpenters are fifty-five. They can, besides ordinary carpenters' work, make chairs and models in wood. Their pay is from Rs. 4–3 to Rs. 10–8.

The hereditary State architects (*ustas*) number six. Their fathers were the craftsmen who built the palaces, and the beautiful cenotaph of Maharáo Rájá Bakhtáwar Singh. None have received a scientific education; but they can draw neatly to scale, and make out estimates. Their pay varies from Rs. 7 to Rs. 30 a month, or its equivalent.

Workshops.

The workshops are not under one head. The *mistrí khána* is the department for repairing arms, and occasionally it makes matchlocks. The workmen are five in number, and get from Rs. 10 to Rs. 20.

The *chappar bandhí* and *garh kaptání* are under one head, and separate from the *mistrí khána*. The first is the department for keeping numerous outhouses and some buildings belonging to the Darbár thatched securely. The fixed establishment receives about Rs. 40 in pay.

The *garh kaptání* (fort captain) is the department for protecting the forests, for bringing in supplies of wood, and for taking care of and distributing the stores of wood. The head ranger (*girdáwar*) receives about Rs. 30 a month, and there is an establishment of writers and foresters (see "Forests").

Jail.

The jail is under the Agency Surgeon, Dr. Mullen, who has subordinate to him an efficient superintendent. The building, erected by M. R. Banní Singh, is like a large "Sarái," a shape which apparently has sanitary advantages, for the jail is remarkably healthy. There is both intra-mural and extra-mural labour; the ordinary jail manufactures are carried on, and discipline is thoroughly well maintained.

For 1874–75 the daily average number of prisoners in the jail was 445.

There is a lunatic asylum attached to the jail, in which twenty-one persons were treated during 1874–75.

The total expenditure for the year, excluding building charge, was, omitting fractions, Rs. 22,314.

The average annual charge to the State per prisoner was Rs. 50–2.

The average annual earning per prisoner was Rs. 17–6–3.

The total earnings of the prisoners for the year was Rs. 7739–8.

The average annual cost for diet per prisoner was Rs. 16–8.

The average annual cost of clothing and bedding was Rs. 3–5.

The jail guard consists of the following:—Subadár, 1; Havíldárs, 6; Sepoys, 119; Bhísties, 3; Jamadár, 1; Naík Havíldárs, 5; Writer, 1; Khalássu, 1.

The cost of the guard is Rs. 9140 per annum.

Each working prisoner receives daily a seer of grain and pulse, varied by vegetables.

On the occasion of the birth of the late Chief's son in 1869, all the prisoners of every kind, 470 in number, were released.

The custom of releasing prisoners on certain occasions is still practised, but discrimination is now exercised in the selection of those to be so favoured. There are now (March 10th, 1876), out of the 502 prisoners in jail, but 46 untried. Half the sentenced prisoners in the jail in February 1876, had been convicted of robbery or theft of some kind. Thus—

	Robbery and Theft.	Other Offences.	Total.
Mínás . . .	69	22	91
Meos	51	50	101
Rájpúts . . .	18	13	31
Brahmins . .	14	25	39
Others . . .	71	120	191
Total . .	223	230	453

Homicide is not frequent, but thefts are at present much more numerous than in British territory, although there has been a great improvement on the former state of things.

Mint and coinage.

The mint, which is situated at Rájgarh, occasionally coins a few native rupees, called "Háli," but the advantage of a single coinage in the State, and that one which is sure not to be debased, and which is current outside it, is generally felt; so that the British rupee is now almost exclusively in use. The British copper coins are also acknowledged to be infinitely more convenient than the heaps of cowries and heavy "takkas," which represented awkward fractions of an anna,* and the value of which was always fluctuating. So,

* 4 cowries	=	1 ganda.
2 gandas (3 dáms)	=	1 damri.
4 damris	=	1 adhela.
2 adhelas	=	1 pice.
2 pice	=	1 takka.
From 18 to 23 takkas	=	1 rupee.

between September 1st, 1873, and October 1st, 1874, Rs. 30,000 worth of copper coin has been purchased from the British Government by the State at a profit to the latter of Rs. 25 per cent. The whole of this has been put in circulation. The State Treasury is always ready to receive back any portion at par should the public have more than it requires. Pies as well as pice are used, but Baníyas prefer cowries, and will not take pies at their full value. I believe no classes now prefer the old "takka," except the sellers of grass and fuel.*

Vakíls.

There are only two vakíls or agents of the Darbár, one with the Governor-General's Agent of Rájputáná, and the other with the Resident of Jaipur. The pay of the vakíls is from Rs. 80 to Rs. 150 a month.

Charity and religious endowments.

There are allowances to Brahmins and to temples. The temples so favoured are 376 in number, Of these, three,† built by Ránís in the Kacherrí square, receive Rs. 3000 each. One at Dwárka receives Rs. 3600, the Jagannath temple in the Ulwur bazaar receives Rs. 600, and the Govind deojí temple at Rájgarh receives Rs. 2500. The rest is distributed in small sums. The total sum spent on temples is about Rs. 40,000. Brahmins receive Rs. 28,000, and the halt, lame, blind, and hungry, about Rs. 7000. Formerly, in almost all the tahsíls there was a small daily dole for travellers; and at Lachmangarh the dole was large for the benefit of the numerous travellers passing from North Rájputáná *viâ* Mungána ka Bárah towards Mathura. This ceased in A.D. 1868.

Gifts, &c.

This is a sum devoted to grants in aid of marriage and funeral expenses made to officials. These grants vary from Rs. 5 up to Rs. 3000, or even more.

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* For present Ulwur currency see agreement, page 193.

† Bihárījí, Rádha Govindjí, Brij Nandjí, all to Srí Khrishn.

CHAPTER VII.

METEOROLOGY AND SANITATION.

The rainfall of the last five years at Ulwur has been as follows:—

From 1st April 1871 to 31st March 1872	.	15·48 inches.	Average for five years, 27·38.
„ „ 1872 „ 1873	.	34·68 „	
„ „ 1873 „ 1874	.	22·05 „	
„ „ 1874 „ 1875	.	23·18 „	
„ „ 1875 „ 1876	.	29·20 „	

There are no continuous statistics of temperature. Speaking generally, it may be said that the northern part of the State, where the soil is light and the country open, has in the hot months a lower average temperature than the hilly portion, with its burning rocks, and the region east and west of it with its harder soil. During the rains the higher points of the hills are cool, and offer a pleasing change to residents in the plain below. The upper fort, which is 1000 feet just above the city of Ulwur, is at that season quite an agreeable sanitarium.

The State generally is healthy, more particularly the northern portion.

Diseases. The following is from the official report:—

	Intermittent.	Remittent.	Cholera.	Rheumatism.	Syphilis.	Leprosy.	Ophthalmic affections.	Thoracic affections.	Dysentery and diarrhœa.	Spleen.	Guinea Worm.	Diseases of skin.	Abscess and Ulcer.	Wounds and injuries.
1874	9·81	·94	·01	3·25	1·87	·37	15·25	5·53	3·42	·62	·05	18·83	13·12	·98
1875	7·38	1·27	4·03	2·96	1·62	·31	16·62	5·67	5·25	·47	·04	15·85	11·12	1·35

There are three dispensaries in the State. They are at Ulwur, Tijára, and Rájgarh. That at Ulwur comprises a commodious set of buildings arranged round trees, and it has a male and female ward for in-patients, and is well furnished with all necessary appliances. The average daily number of patients treated at the three dispensaries has risen from 183·69 in 1871 to 218·8 in 1874. There were 23 major and 1584 minor operations performed during the year 1874.

There were 23,910 vaccinations in 1874 against 7299 in 1871. Rájpúts alone are said to be openly opposed to it, and occasionally a real appreciation of it is manifested.

Vaccination.

In a very few localities, Kanwárí for instance, the drinking water is bad; but special local complaints are not often complained of. There are, however, both in Lachmangarh and Bahror, villages where guinea worm is said to be exceptionally common. The people attribute it to the dirt of tanks in which buffaloes wallow.

CHAPTER VIII.

ADMINISTRATION.

Council.

For the Government of the State during the minority of the Chief, a council of administration was appointed. This council consists of four members, who receive from Rs. 300 to Rs. 500 a month. The Political Agent is President. It hears appeals from the Appellate and Revenue Court, sanctions ordinary expenditure, exercises a general supervision, considers and usually decides all questions of importance which arise. The members at present (September 1876) are—Pundit Rúpnaraín, who sat in the council when Captain Impey was Political Agent; Thákur Mangal Singh of Garhí; Thákur Baldeo Singh of Sríchandpura; Ráo Gopál Singh of Páí.

Courts.

The Appellate Court is presided over by an official, who receives Rs. 500 a month. He hears appeals from the Criminal, Civil, and Nazúl courts. In criminal cases involving two years' imprisonment, and other cases affecting property up to Rs. 1000, his decision is ordinarily final. He acts as a Court of Session as regards cases beyond the power of the Faujdár.

Revenue Court.

The Revenue Court or "Málsadar," is presided over by a Deputy Collector, who generally superintends everything connected with the revenue, more especially the land revenue. He hears suits for land-rent, &c., and also suits based on mortgages and claims of money-lenders against zamíndars for money lent to enable them to pay their revenue. He is aided by an assistant deputy collector. The settlement has taken so much work out of the hands of the Revenue Court during the last four years that statistics of the work it has lately done would be of no value for general comparison.

Criminal Court.

The Faujdár is the head of the Criminal Court. He can sentence to one year's imprisonment and Rs. 300 fine, or one year more in lieu of fine. There is ordinarily no appeal from his sentences up to six months' imprisonment or to Rs. 30 fine. The Faujdár hears appeals from the Tahsíldárs, who have power of imprisonment up to one month and fine up to Rs. 20. The following is the criminal statement for 1874–75.

	Cases reported during the year.	Cases in which conviction was obtained.	Number tried.	Acquitted, died, or discharged after trial during year.	Convicted during year, including those ordered to give security.
Class I. Offences against state, &c.	25	23	69	35	27
Class II. Serious offences against the person.	136	70	300	127	120
Class III. Serious offences against person and property, or against property only	3	...	...	...	...
Class IV. Minor offences against person and property.	1190	748	2512	755	1634
Class V. Minor offences against property.	3189	564	1619	841	736
Class VI. Other offences.	825	646	1475	379	1059
	5368	2051	5975	2137	3576

In 3090 cases property was stolen, aggregating Rs. 57,000. In 491 property was recovered, aggregating Rs. 10,230.

Nazúl.

This is the department which has charge of the buildings belonging to the state in and about the city of Ulwur, and at Rájgarh, the original seat of the present chiefs of Ulwur. These buildings number about 730, of which about 480 are at Ulwur. 160 of these are kept in repair at Ráj expense, and lately attempts have been made in the Public Works Department to introduce a system of check on this expenditure. It also takes charge of buildings attached on account of State claims, and collects the Ráj tax on sales of dwelling places, and examines and affirms titles to such property before sale is recognised. It likewise registers such sales. The Ráj buildings elsewhere than at Ulwur and Rájgarh are in the hands of the Revenue Court. There is a Superintendent of this department against whose decisions an appeal lies to the Appellate Court. The income of the Department for 1874–5 was—

Rent of buildings	504
Registration and titles fees in Ulwur and Rájgarh .	5844

The officer who presides over the Civil Court has power to hear all civil cases whatever their value may amount to. Appeals can be made in cases exceeding Rs. 50. In cases below that amount there is usually no appeal. The judicial officer receives Rs. 300 a month.

Civil Court.

The Tahsíldárs have power to hear cases up to Rs. 100. An appeal lies from them to the Civil Court. The following is the statement of civil cases for 1873-74:—

	Cases pending at close of last year.	Cases instituted during year.	Cases disposed of during year.	Value of property litigated.	Cases pending at close of year.
				Rs.	
Civil Court . . .	229	1342	1361	136,045	210
Tahsíldárs' Courts .	150	2117	2130	50,020	137

The Treasurer is a wealthy merchant, who appoints his agent, while accountants, both Hindi and Persian, watch the disbursements. The great check on expenditure is the Budget system, to organise which much pains were taken. The expenditure up to date under each budget heading is daily added up, so extravagance or erroneous estimates may be readily ascertained.

Treasury and account.

PART III.

DARBÁR, ARISTOCRACY, OFFICIAL CLASSES, AND RENT-FREE GRANTEES.

DARBÁR.

THE Ulwur Chief is of the Narúka branch of the Kachwáha tribe of Rájpúts, the acknowledged head of which is the Maharaja of Jaipur.

The circumstances under which, five generations back, Partáp Singh converted his two and a half villages into the Ulwur State have been detailed in the historical sketch.

Partáp Singh had the honour of receiving the "Máhí Marátib, or fish insignia, from the Emperor of Dehli. The salute to the Chief allowed by the British Government is fifteen guns. No tribute has been taken. No Ulwur Chief has yet received the Star of India.

The distinguished matrimonial alliances made by Ulwur Chiefs have been—first, Bakhtáwar Singh's marriage with the daughter of the Ráthor Thákur of Kúcháwan, in Jodhpur; second, Banní Singh's, with the daughter of the Sisodiá Chief of Sháhpura; third, Sheodán Singh's, with the daughter of the Jhálá Chief of Jhálra Pátan. Maharáo Rájá Mangal Singh has been betrothed to the daughter of the Kishengarh Chief.

Partáp Singh married only with unimportant houses. One of his wives and a mistress became Satí after his death. One woman perished with Bakhtáwar Singh's body. There was no Satí at the cremations of Banní Singh and Sheodán Singh.

The present Chief is unmarried. Sheodán Singh left but one widow. Two of Banní Singh's survive (January 1876). Villages worth Rs. 12,000 a year is thought a handsome provision for a Ráni of good family or for the principal Ráni dowager. The ladies of the Zanána used in M. R. Banní Singh's time to be taken pleasure trips to Sílíserh and the shooting towers, but for many years the outings of the Ránís have been confined to visits to their gardens at Ulwur and pilgrimages to the holy bathing places.

Zanána.

The *Dasahra* is the principal festival. The *Holí* ranks second, then *Gangor*, then *Sáwantij*. For general descriptions of these festivals, see Tod's "Rajisthán."

Festivals.

At the first there is a procession to a garden, where the ceremony of killing Ráwan is gone through. At the Holí the M. R. goes out into the streets and plays with a privileged few at flinging the red powder. At the Gangor the images of Shiv and Parbattí are carried to several places in procession, the court attending. The "tíj" is remarkable for the very pretty fair held on the Bakhtáwar Ságar tank, during which the Maharaja, after accompanying the image partly round the tank, seats himself, with his retainers, on the beautiful *chatrí* or domed cenotaph overlooking it.

When the Maharaja goes out in state he is accompanied by the *Máhí Marátib* (or insignia received from Dehli), by the images of Sítá Rám, by a person supporting a gilded umbrella, persons carrying pankhás representing the sun and moon, by mace-bearers, *morchal* or peacock-plume bearers, *chonrí* or yak-tail bearers, men carrying curious spears (*ballam wálás*), carriers of silver tiger-headed clubs (*ghota wálás*), runners carrying guns (*khás bardárs*), and ordinary spearmen (*barchí wálás*).

Library (*Pustuk sála*).

The palace library contains a collection of Sanscrit works, such as the Veds, Puráns, &c.; some magnificent Persian and Arabic manuscripts, beautifully illustrated, illuminated, and bound; and also mythological and historical pictures of much interest and beauty. It was established and owes its treasures to M. R. Banní Singh. The gem of the library is a Gulistán, which in point of ornament is probably unsurpassed by any book in Rájputána.

Armoury (*Sillah khánd*).

The armoury, too, is chiefly due to Banní Singh. It contains swords, knives, and shields of great beauty and excellence, and many curiosities. There are two or three famous artisans, whose weapons are known far and wide. They hold villages in lieu of pay, and are not natives of Ulwur.

Camp equipage and boating establishment.

A number of double and single pole and hill tents are kept up, with *shamiánas* and various kinds of small tents. One grand Darbár tent is maintained. On the lake of Silleserh several boats are kept.

Illuminations.

There are no firework-makers maintained, but good displays of native fireworks take place on occasions.

Menagerie.

The menagerie depends upon the taste of the chief. At present there are a good many birds, foreign and others, and a few wild beasts.

Tosha khána.

The *tosha khána* is the department for buying and preserving jewels, State dresses, dresses of honour, and valuable curiosities of small bulk not included under other departments. A diamond valued at a lack of rupees and a necklace of "ropes of pearls" are its chief glories. The *tosha khána* also manufactures or purchases perfume for the Darbár, and pro-

cures foreign fruits, such as grapes, &c. The perfume manufactured is chiefly jasmine "atar," and a little "atar" of roses. The *keora,* or screw pine, perfume used comes from Jaipur.

The hunting establishment, or *shikár khána,* contains dogs of various kinds, native and European; hunting leopards, lynxes, and hawks. Hunting establishment.

Wrestlers are sometimes paid highly in Ulwur. Chiefs often vie with one another in having famous athletes (*pahlwáns*) in their service. Wrestlers.

The *guníjan khána* comprises the singers and dancers, and is often maintained at great expense. Guníjan khána.

This establishment is presided over by an official, who is styled Díwán, who gets a seat in Darbár, and is looked upon as a person of importance. The cooks are Brahmins and Nais. Musalmans, without touching, often direct the preparation of dishes. A taster (called "Chakku") tests dishes before they are served lest they should contain poison. *Rassoi* or Kitchen.

ARISTOCRACY.

The old aristocracy of the tracts which make up the Ulwur state survive only in "Ráht," in the north-west of the state, where the Chauháns to some extent preserve their ancient prestige; and in "Narúkhand," in the south, where the principal old Narúka families flourish. The origin of the Narúkas has been already detailed (see page 13). It was shown that Lála, eldest son of Narú, was the ancestor of the Laláwat Narúkas, to which Kallián Singh belonged; and that the heads of the families descended from Kallián Singh are called "the five thikánas" of Ulwur, of which the Maharáo Rájá of Ulwur is the chief; and the united body of Kallián Singh's descendants is called the "twelve Kotris," and consists of twenty-five Jágír families.

As the "twelve Kotrí" have had the honour of assembling to determine which of two persons should be Chief of Ulwur, I specify them in detail, together with the number of horses which they respectively furnish to the service of the state. A horse represents about 200 acres of cultivated land. It will be seen that some of the estates are very small. Narúka families.

Bíjwár—10 horses. The Thákur, as being most nearly related to the Maharáo Rájá, has been regarded as the one of highest rank in the state.

Jamálpur	9 horses.	Collaterals of Bíjwár.
Sittána	6 "	
Pára	10 horses.	
Thána	21 "	Collaterals of Pára.
Lapála	1 "	
Salimpur	3 "	
Bánkrí	5 "	
Monpur or Sríchandpúra .	4 "	

Khora	39	horses.	
Khera	16	„	Collaterals of Khora.
Garh	11	„	
Binjári	10	„	
Toda	4	„	
Bharkol	5	„	
Dhand	13½	„	
Kacháwa	4	„	
Shekhpur	2	„	
Rájpúr	6	„	
Palwa	15	horses.	
Munpur	14½	„	Collateral of Palwa.
Pái	4	horses.	
Dhawánla . . .	2	„	Collaterals of Pái.
Nagli Sádh . . .	3	„	
Súnpur	4	„	

Narú had a second son, Dásá by name (page 13), of whom come the Dásáwat Narúkas, and to whom Narú consigned his claims to the Amer gaddi.

Dásá raised a rebellion in Amer, and a couplet (quoted at page 46) records his activity as a leader; but he was captured by the Amer Chief Pirthwí Ráj and kept a prisoner. The legends tell that on the first festival of the rainy season (Sánwan tíj), he, sitting disconsolate thinking of his home, repeated the lines—

"Bíj charhí lági jári,
Ae Tij a cher;
Dása ghara úmáyá,
Pítal sikh na der."

"The corn seed has rooted and sprouted,
And pleasant Tíj has come;
Dásá is home-sick,
But Pítal detains him."

Pirthwí Ráj's wife overheard him, and, full of pity, begged her husband to release the captive, which he reluctantly agreed to do. He sent for Dásá, and they dined together and became merry in their cups. The Chief asked Dásá to repeat the lines which had so touched the Ṛání, but he recited others—

"Ek to Sáwan bitiyo,
Dúja Sáwan jáe
Siyále Náhar pakriyo
Jí chorde to káí."

"One Sáwan has passed
And another is going
Since the Jackal confined the Tiger
Who when free will devour him."

Whereupon Pirthwí Ráj gave him a cup of poison instead of his freedom. Dásá's son, Karam Chaud, was murdered at the instigation of Ráo Sángájí when the latter

was struggling against him for the "gaddí" of Amer (see "Bíkánír Gazetteer," page 12). The sons, however, of Karam Chand fought well against the Sisodias under the famous Mán Singh at the pass of Gogunda* in Mewár, and to some Mán Singh gave lands. Of them come the Láwa family and the Uniárá, Ladana, and other families of Jaipur.

But two, Abhe Rám and Anand Rám, who were not in the fight, did not get an estate, and they set off to Dehli. When halting at Maujpur, a town in the Lachmangarh pargana of Ulwur, the people of the place are said to have invited them to stay and protect them against the plundering Meos. As usual in the tradition of such settlements, the legends say that the treasure necessary to establish the new family was discovered, and the fort of Garhi was built in the hills near.

The Narúkas are said to have brought the territory stretching for 42 kos under their sway, and the Bargujars, who were in possession were expelled. The tract is that still known as "Narúkhand," and the Garhi family, descended from Anand Rám, has a high position in Ulwur. Its present representative, Thákur Mangal Singh, is a member of the Council of Management.

Besides the above, there are Narúka families called "Deska," because they came on the invitation of Ulwur chiefs from the old Narúka home (des) near Jaipur, and settled in Ulwur.

Chauháns.

The Chauháns of the Ráht claim connection with Pirthwí Ráj, the famous Dehli king and hero of Chand's poem.

One Madan is said to have founded Mandáwar in s.1227 (A.D. 1170). Hálají, fifth in descent from Madan had three sons—Hansají, whose grandson Chand became a Musalman and received the title of Ráo. His representative is still the Ráo of Mandáwar, and receives an allowance of Rs. 1100 cash, and holds a village on perpetual settlement (*istimrár*). Kanhardeoji, the second, founded the family of Bárod. His descendants now hold no *istimrár*, but 173 bíghas of rent-free land and Rs. 173 annual cash allowances. Ráj-deoji the youngest, received the title of Rájá for services performed. He settled at Nímrána, and when Chand of Mandáwar, the head of the family, became a Musalman, Mandáwar ceased to be regarded as the principal seat, but was superseded by Nímrána.

Nímrána.

The determination of the relations between the Ulwur Darbár and the Rájá of Nímrána gave much trouble to the British Government. The Chief of Ulwur declared Nímrána to be a mere *jágírdár* of the Ulwur State, while the Rájá of Nímrána claimed complete independence.

The final decision arrived at in 1868, and agreed to by both parties, gave the Rájá of Nímrána civil and criminal jurisdiction within his estate, subject to rules the British Government might from time to time promulgate, fixed the tribute he was to pay Ulwur at one-eighth of his land revenue, and the *Nazarána*, on the occasion of succession to the Ulwur chiefship, at Rs. 500. On the

* For an account of this battle see Elliot's Musalman Historians, vol. v. p. 399. The historian Badaúní was in the battle, and with other Musalmans exerted himself to kill Rájpúts, regardless whether they were friend or foe.

occasions of succession to Nímrána, the rules applied to British feudatories were agreed to (see G. O. G. G., No. 578, of 5th June 1868). Nímrána was to maintain a vakil at Ulwur and with the Governor-General's Agent. Trade in Nímrána was to be entirely free, and the Ulwur Chief was to have no special customs tariff for goods going to or coming from Nímrána. Nímrána was to be regarded as a feudatory of Ulwur. The tribute Nímrána was to pay was fixed at Rs. 3000 from A.D. 1868 till A.D. 1898.

The Nímrána estate comprises ten villages, and its annual revenue is about Rs. 24,000.

Jagírdárs.

The following shows the clans and sub-clans which furnish the jágír horse. The fractions of horses represent cash payments, or the the horse furnished serves but a portion of the usual time:—

Rájpút Clan.		No. of Jágírdárs.	Horses.
Narúka	12 Kotrí	26	222½
	Dasáwat	6	41½
	Laláwat	7	42¼
	Chítarjíka	5	18½
	Deska	10	71¾
Chauhán		19	111¾
Kalánot		2	13
Pachánot		7	41
Janáwat		1	10
Rájáwat		2	2
Kumbáwat		1	4
Joga Kachwáha		1	2
Rádhaka		1	1¼
Shekháwat		1	3
Bankáwat		1	1
Gor		9	58
Rahtor		9	73
Jádu Bhátí		7	56½
Bargujar		6	70
Tonwar		1	4
1 Saiyad, 1 Gosain, 1 Sikh 1 Gújar, 1 Kayath		5	33

Tázíms.

The right of being received in Darbár by the Chief standing is greatly esteemed, and is called "tázím." Some "tázíms" are older than the State, and some have been conferred by Ulwur Chiefs. They are usually heritable.

Of the *Jágírdárs*, seventeen have *tázíms*, as follows:—Twelve *Kotrí Narúkas*, Bíjwár, Palwa, Pára, Pai, Khora, Thána, Khera, Steíchandpura. *Dásáwat Narúkas*, Garhi (20 horses). *Rahtors*, Sálpur (28 horses), Sukhmerí (11), Rasúlpur (5). *Bargújars* Taising (4). *Gors*, Chamraolí (24). *Jádús*, Kánkwárí (9), Mokandpura (3).

Nine Thákurs holding rent-free grants hold *tázíms*. Of these, the Jáolí Thákur, who has three villages, is the chief. *Tázíms* are also held by the Bakshí or Commander of the Forces, the Khánzáda Nawáb of Sháhbád, the Ráo of Mandáwar, and thirteen Brahmins.

The extinct aristocracy consisted of Khánzádas in Mewát, Shekhawáts in the "Wál," on the western border; and the Rájáwats of the south-west. Of the Khánzádas enough has been said already.

The Shekháwats are settled in the "Wal" (Bánsúr Tahsíl). They are branches of the great Kachwáha clan, of so much importance to the north of Jaipur, and they are descended from Udi Karan, the same chief of Amer whom the Narúkas claim as their progenitor.

Rai Mal, son of Shekhjí, is said to have been the father of the Wál families, thus—

Rai Mal.

Sujají.	Tej Mal.	Jag Mal.
(Descendants settled in "Beálisi," pargana of Bánsúr.)	(Descendants in Narainpur and Garhí Mamur, parganas of Bánsúr.)	(Descendants in Hamírpur and Hájípur, of Bánsúr.)

At Narainpur the ruins of a fine old "Mahal," destroyed by Partáp Singh, from which, in the good old days, fifty-two pálkees (a common number) used, it is said, to issue, attest the former importance of the family. Near the ruin is a shrine, an ancient "Swámí" of which prophesied the rise of the Narainpur family; and beside it the remains of a *Kejra* tree, which in its growth and decay was considered to typify and indicate the rise and fall of the Shekhawát family, which now holds little or no land in jágír. Their villages, however, have been lightly assessed.

The Rájáwats.

The Rájáwats, descendants of Rájá Bhagwant Singh of Amer, formerly ruled in the tract which now forms the Thána Ghází Tahsil; and the ruin of their city and palaces and temples at Bhángarh is a touching spectacle (see Bhángarh). Though now only cultivators in many villages, they retain much of their noble bearing, and to some extent their social position. The Rájáwat cultivators always hold their land at favourable rates (see Thána Ghází).

OFFICIALS.

Of official families something has been said in the Historical Sketch.

Brahmins.

Gor Brahmins put on the *tillak* or frontal mark at the accessions of Ulwur Rájás, and officiate at their marriages. They bear the title of *Missar*. *Párik* Brahmins of Mácherí, the old home of the Ulwur family, are the parohits or family priests of the Darbár.

The Vishnú Gosain of Káma is the hereditary Guru or spiritual guide of the house, but a Jogí, or devotee of Shiv, and a Shaktí, or follower of Deví, are also Gúrús.

Bards.

There are no bards regularly maintained, but the descendants of many Cháran bards hold villages in the state. Several of these were conferred by Maharáo Rájás Bakhtáwar Singh* and Banní Singh. The latter, however, gave only one as a reward for clever rhymes. M. R. Sheodan Singh confiscated several Others, formerly conferred by Shekháwats in Bánsúr, are held on copper-plate deeds of grant several hundred years old. There are two Cháran families which have the privilege of receiving the elephants ridden by the chief at his marriage.

Slaves.

The household slaves, or *Kháwás Chelas*, number about 200. A good deal has been said regarding this class in the "Bíkánír Gazetteer." Though known generally as "Khawás chelas," the special title of "Khawás," which is an honourable distinction enabling the bearer to sit in Darbár, is borne by only five. Rámú, the faithful minister and adherent of M. R. Bakhtáwar and Banní Singh, is the slave most distinguished in the history of the State. His family hold a valuable rent-free grant. Khawás Sheo Baksh, Superintendent of stables, woods, &c., is at present the *chela* of most mark.

When, in 1870, the Council of Administration was established, and a fixed sum assigned for the expenses of the palace, the late chief neglected to supply maintenance to a number of the household slaves, who applied to the Political Agent for the means of support. The Council thought the opportunity a good one for permanently reducing the number of slaves in the palace, and so far diminishing the servile influence which was the cause of much evil. It was consequently determined that the complaining *chelas* should either leave the service of the State, or enter the army as Fort garrison sepoys. This attempt to confer freedom upon them was resented as a cruel wrong. They had always been accustomed to live in the city of Ulwur, and leave it they declared they would not. It was only after a long time, and after every effort to change the decision of the Council had failed, that they partially yielded.

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* The story told of one of these grants is interesting. During a terrible famine, M. R. Bakhtáwar Singh began the construction of the fine tank under the Fort, and the famine-stricken from all parts were employed upon it. He noticed that a body of Marwár villagers always set aside a fixed proportion of the flour which they received in lieu of pay; and when questioned they said that the reserved part was for their master the Cháran. It turned out that they belonged to a village held by a Cháran, who, when the famine came on, instead of turning his stored grain into gold, gave the whole of it to his ryots. When all was gone he left his village at the head of his people in search of food. When they reached the Rájá's relief work, and were enabled to earn their daily bread, they regularly set apart for their master a fraction of it equal to the fraction of the crop which he had been in the habit of receiving, and so enabled him and his family to live without subjecting themselves to the manual labour they were untrained to, or to the disgrace of begging. Bakhtáwar Singh was so pleased with the generosity the Cháran had displayed and evoked, that he kept him at Ulwur, and eventually he received the village of Deorájpura.

REVENUE-FREE HOLDINGS.

The following are the revenue-free holdings of various kinds :—

	Villages.
Pun, or religious grants, 19 of these are held by Chárans . .	83
Jáidad and *inám*, secular grants without any particular condition attached to them	59
Jágír, grants on condition of military service	193
Nakdí, temporary grants to servants in lieu of pay . . .	2
Máhí, life grants to the dowager Ránís	25
Bárdári, grants to an inferior class of sepoys called Bárdars . .	5
	367

PART IV.

FISCAL DIVISIONS, TOWNS, VILLAGES.

THE names and position of tracts which, or parts of which, are included in the Ulwur State were specified, and the limits and history of Mewát, the principal one, were sketched at the beginning of Part I.; the establishment of "Narúkhand," where the chief Narúka Thákurs live, was described, page 121, and its connection with Mewát, page 12. The chief aristocracy of the "Wál," the "Ráht," and the "Rájáwat" country are dwelt on at pages 121, 123.

The "Wál" (valley ?) and "Ráht" (savage country ?) are, I believe, entirely situated in Ulwur, but much of the country of the Narúkas and Rajáwats is situated in Jaipur. Much of Mewát, too, lies beyond the Ulwur State. To these should be added a little district in the south-east corner, which is part of "Kater." Most of "Kater" is now in Bhartpur, and together with parts of "Brij" and the "Dáng" forms the territory of that State.

In the following account of the Tahsíls, the old tracts comprised within each are specified together with the present subdivisions.

The fiscal divisions or Tahsíls were specified at page 39, and statistical details will be found at page 187.

NORTHERN DIVISIONS OR TAHSILS.

Tijára Tahsíl.

The Tijára Tahsíl adjoins the Gurgaom district of British territory, Kot Kásim of Jaipur, and the Ulwur Tahsíl of Kishengarh. It is situated in the heart of Mewát, is about 257 square miles in extent, and has a population of about 52,000.

The Tahsíl is composed of two parganas, having separate accountants or kanungoes, and formerly separate tahsíldars. The northern one is Tapokra, formerly Indor; the southern, Tijára.

There are 199 fiscal (*khálsa*) villages, and 3 rent-free (*muaffi*)—total 202. The fiscal are as follows:—

Caste of Proprietors.	Tijára.	Tapokra.
Meo	56	65
Ahír	12	10
Ját	1	...
Gújar	6	9

Rájpút	2	3
Khánzáda	14	3
Pathan	1	...
Saiyad	1	...
Málí	1	...
Mixed castes	10	5
	104	95

Uncomplimentary and untranslatable rhymes are current regarding the character of the town people. None are reputed wealthy.

Of the Meos much has been already said, and I will only add that in Tijára the clans contend much one with the other.*

Boundary quarrels are the most frequent. When a nallah is the boundary, the centre of the bed, not either bank, is as a rule the border line.

For statistics regarding the area, &c., see page 191.

The old revenue rates prevailing in Tijára and Tapokra per Ráj bígha (*i.e.* two-fifths of an acre) are shown below. They will not be inserted under every tahsíl but only under the four most remote from one another, which will serve as specimens of the whole :—

	Tijára.			Tapokra.		
	Rup.	An.	Pies	Rup.	An.	Pies
Bájra[1] (irrigated)—						
1st quality	1	2	0	1	4	0
2d „	...			0	15	0
3d „	...			0	11	3
Bájra and Til (unirrigated)						
1st quality	1	0	0	1	0	0
2d „	0	14	0	0	12	0
3d „	0	12	0	0	9	0
Moth Mung Chola (unirrigated)						
1st quality	0	12	0	0	12	0
2d „	0	11	0	0	9	0
3d „	0	10	0	0	6	9
Gwár (unirrigated)—						
1st quality	0	10	0	0	10	0
2d „	0	8	0	0	7	6
3d „	0	7	0	0	6	0
Charrí (unirrigated)						
1st quality	1	4	0	1	4	0
2d „	1	0	0	0	15	0
3d „	...			0	11	0
Jawár (irrigated)—						
1st quality	2	8	0	2	8	0
2d „	...			1	14	0
Jawár (unirrigated) 1st quality	1	8	0	1	6	0
Cotton (irrigated)—						
1st quality	2	8	0	2	4	0
2d „	2	0	0	1	11	0
3d „	...			1	4	3
Cotton (unirrigated)						
1st quality	1	8	0	2	0	0
2d „	1	4	0	1	8	0
3d „	...			1	2	0
Wheat (irrigated)—						
1st quality	4	0	0	4	0	0
2d „	3	0	0	3	0	0
3d „	2	8	0	2	4	0
Wheat (unirrigated)						
1st quality	3	0	0	3	0	0
2d „	2	0	0	2	4	0
3d „	1	8	0	1	11	3
Gram 1st „	1	8	0	...		
2d „	1	4	0	...		
3d „	1	0	0	...		
Carrots 1st „	2	8	0	2	15	6
2d „	2	0	0	...		
Tobacco 1st „	2	8	0	4	2	6
2d „	2	0	0	...		
Kásní 1st „	2	8	0	1	4	0
Cummin and Opium	2	8	0	2	8	0
Mustard 1st „	3	0	0	...		
2d „	2	8	0	...		
Torí Kachra { cucumber class. }	1	0	0	...		

[1] Kúri, Mandúa, Barti, Kangni, and China have the same rates as Bájra.

* The Dángal Ghaserías, who spring from Rasína in Gurgaom, and the Landháwats, who come from Bághor of Tijára, are the two chief clans; the first to the north, the second to the south. They did not unite, though they rebelled in 1857, during the mutiny

The soil of the Tijára Tahsíl is for the most part very poor, the best land is in the south-west. The chief crops grown are Bájra and inferior pulses (*masína*), and the uncultivated culturable land is of very little value.

There is little irrigated land in Tijára, less than twelve per cent. of the whole. The drainage of the hills to the east supplies water to the principal *bandh* or dam of the tahsíl, that under the fort and palace of Balwant Singh. It covers a little more than 1000 Settlement bíghas in ordinary years; and the land within and near the *bandh* is of the best quality. The stream flowing from this *bandh* can be at pleasure stopped by the dam bridge of the Ulwur Tijára road and carried by means of a canal, constructed in 1873, into a state *rund* to the south-west of the town. It is probable that this water will hereafter be much farther utilised, for it is capable of reaching the land of many villages, and if undiverted reaches the bed of the Lindwa. The Tijára *bandh* stream, when allowed to pass along its natural channel, flows past Tijára to the large village of Sháhbád, but a *bandh* west of the town of Tijára turns it in ordinary years to the north-west, whence it flows past the village of Mandána, where a new *bandh* has lately been constructed, from which much is expected. At Bághor on the Tijára and Fírozpur road a dam bridge has been lately made, intended not to bring in revenue directly, but to benefit the distressed village of Bághor, and to facilitate traffic between Fírozpur, Tijára, and Khairthal. Small *bandhs* exist but often require repairs or renewal at Bhindúsí, Biláspur, Deotána, Cháondí, and Nímlí.

In the Tapokra pargana the *bandh* at village Nogáon requires attention. It is of much importance to the village, and very apt to be broken. Dhíriawás and Amlákí are other small *bandhs* of Tapokra, and at several villages of the Tahsíl little *bandhs* might with advantage be made.

The only item of *siwáí* (that is, village income not derived from the rent of land) which is worth notice is the grazing of the eastern border hills. The amount it yielded was taken into consideration at the last assessment of the villages.

The hills adjoining some villages have been regarded as common to those villages, and no boundary lines fixed. One set of such hills are those near Indor Gwálda, &c., in Tapokra. Another are those lying over against Rúpbas, Damdama, &c., in Tijára. The Gol and Bághor hills of the same pargana are a third.

Water.

In the neighbourhood of the hills water is generally a long way below the surface. Elsewhere in the Tahsíl it is usually from 20 feet to 50 feet.

Climate.

The climate of Tijára is very healthy, and disease, either of men or cattle, is little complained of.

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of the Bengal army. The Landháwats say they come of a Tonwar Rájpút who married a Musalman Chauhán's daughter. They were at their best about 160 years ago, when Shera Landháwat of Bághor held many villages. The Ghaserías were locally powerful about 130 years ago. The *Gorwáls* were said to be the offspring of a Khánzáda of Sareta and a slave girl. They have four villages, of which Nímlí is the chief. They say they formerly had twenty-four, and held the eastern valley from Shádipur southwards, but were ousted by the Landháwats. The *Dulots* are said to be descended from the son of a Kachwáha chief of Amber, who was excommunicated for killing a calf in mistake for a *nílgáe*, and who then married a daughter of the Indor Khánzáda. Bulots and Dadwáls are other Meo clans of Tijára.

In several of the tahsíls the pargana Kanúngos have preserved village revenue papers called *muázinas* (meaning "weighing" or "estimating"). These documents, which will be noticed under each tahsíl where any exist, are of varying dates, of which the earliest is H. 937 (A.D. 1531), and usually were compiled under the direction of the imperial officials. There are, however, some dates of the Hindí era, and the papers bearing them are of the time of Siwáí Jai Singh. The Tijára papers are dated 1192 Faslí (A.D. 1787).

Muázinas.

The old area of Tijára, as recorded in the muázinas, is 149,520 bíghas, and its jumma Rs. 42,007. This measurement is not very different from the result of the regular survey, which gives 152,014 as the area. As the Akbarí bígha is used in each case, this is testimony to the care of the imperial surveyors.

An old revenue statement of the Suba of Sháhjahánabad (Dehli), within which the subdivisions known as sirkár howelí Tijára, and pargana Indor (Tapokra) were situated, gives the revenue of the first as 43,229, of the second 100,337 *dams*. The statement was prepared in the fourteenth year of Muhammad Shah, *i.e.*, A.D. 1733.

The average revenue of the Tijára pargana for five years of Najaf Khán's rule—those between A.D. 1790 and A.D. 1794—was Rs. 19,375. For the next five years, when the Márhattas were in power, Rs. 25,066.

For five years beginning from A.D. 1809, after Bakhtáwar Singh had acquired the parganas, the average was Rs. 40,412.

The Kanúngos papers give the revenue for each of the years included within these periods.

The changes in the limits of the pargana of Tijára during the last 150 years are on record in the Kanúngo's office, but there is no occasion to detail them here.

With the pargana accountant or Kanungo of Tijára, is associated an hereditary official called a *chaudrí*, a descendant of the turbulent Khánzáda of Malikpuri (see below). The family appears to have been an important one and worth conciliating, for the present *chaudrí* holds a deed of Akbar's time bestowing a grant on his ancestor. It is peculiar to Tijára that the "chaudrí and kanúngo" are usually spoken of together. Indeed, a grant of Aurangzeb's time bestows Rs. 1500 on them in *nánkár* (as maintenance) conjointly.

Hereditary pargana officials.

It is said that a member of the Kánúngo's family now resident at Dehli has a portion of the old pargana records.

The town of Tijára is situated thirty miles north-east of Ulwur city. Its population is 7400. The proprietors are Meos, Mállís, and Khánzádas. It has a municipal committee, a dispensary, a school, and a large bazaar. Next to agriculture its principal industries are weaving and paper-making.

The town of Tijára and history of the district.

As the old capital of Mewát and a place of importance up to recent times Tijára is worthy of a somewhat extended notice. Hindú tradition tells that Tijára was founded by Tej Pál, son of Susar Majit Rájá of Sarehta (see Sarehta), and that its ancient name was Tirgartag. The name of Tej Pál Jádú occurs in Tijára legends connected with subsequent periods.

Tahsíldár Makhdúm Baksh, to whom I am indebted for much information, says that mention of Tijára is to be found in the Mirát ul Masaúd, which relates how Saiyad Ibrahím, an officer of Sultán Mahmúd of Ghazní, in A.H. 420 (A.D. 1030) attacked Dhúndgarh near Rewárí, the Rájá of which fled to his kinsman Tej Pál of

Rewárí. The latter, in a night attack, killed Saiyad Ibrahím, but his disciple Salár Masaúd (see p. 70) compelled Tej Pál to fly to Tijára, where, in a battle, three relatives of Salár were killed. Their tombs in and near the town of Tijára are now places of pilgrimage.

The principal shrine of the three is that of Rukn Alims, where a fair is held annually, shortly after the Bakra Id festival.

The rise of the Khánzádas of Tijára, and the strong position of Bahádar Náhar, Khánzáda and his successors in the adjacent hills has already been treated of.

About A.H. 856, Tátár Khán was established as governor of Tijára by the Emperor Bahlol Lodi. A large tomb near Rukn Alims is reputed to be his.

From Firishta it appears that one Alam Khán was governor of Tijára in the reign of the Emperor Sikandar Lodi (A.D. 1488–1517), perhaps the Alam Khán Lodi, *alias* Aláwaldín, who is mentioned amongst the emperor's forty-four officers of distinction, and who was a brother of the emperor.

He is thought to be the founder of Aláwalpur, the remains of which can be traced to the east of the town of Tijára. Other works are attributed to him, amongst them a ruined palace and mosque on the banks of a nallah, over which he built a bridge. He had a steward, Gahla by name, a man so lavish of his master's goods, that the proverb "*mal Aláwaldín jas Gahla ka*" (the goods Alawaldín's, the credit Gahla's) is still current in the neighbourhood. Makhdúm Baksh surmises that a splendid Pathan tomb, the dome of which is a striking object for miles round the town, was built to the memory of Aláwaldín, as no other Pathan of sufficient rank is known to have been resident at Tijára.

For notice of Tijára in Bábar's time, see page 6.

The Tijára district in Akbar's time lost some of its importance. It became a division of the Dehli Súba; and as the Khánzádas were subdued, the town ceased to be the headquarters of a great officer, though a "Hákim" (ruler) was always resident. One of these Hakims, in the reign of Sháhjahán, built a shrine over the grave of a saint named Ghází Gadan, which received a grant of land, and is still in repute.

In Aurangzeb's time, Ikram Khán Khánzáda, ancestor of the present Chaudrí of Tijára, resided at Malikpurí, now a ruin near village Bághor, and plundered the country. He took the Hákim's *nakára* and *nishán* (kettle-drum and standard), and in consequence an imperial force marched against him. At village Bámaterí, Ikram Khán, who had surrendered himself, was put to death, and his family, on the approach of the force, blew themselves up. Two of his sons, however, Muhammad and Nár Khán, escaped through the interposition of a Moolla, their tutor.

In the time of the Emperor Muhammad Sháh, the Ját leader, Chúraman, reached Tijára, plundering the country wherever he went. He completely destroyed Aláwalpur; and when its fugitive inhabitants returned they took up their residence in Tijára, and Aláwalpur remained a ruin.

Tijára changed hands frequently after this, as has been already related. Ismail Beg was the last distinguished Musalman who held the town and district. Tahsíldár Makhdúm Baksh discovered at Tijára a voluminous Persian diary of the events of a portion of the unsettled period. It had been kept for many years subsequent to H. 1177 (A.D. 1764) by Mían Yúnús, whose grandson, a Ráj pensioner named Mían Sála Mulla Sháh, kindly permitted it to be examined. It tells how Ismail Beg, when pressed by the Márhattas, caused holy men to curse his enemies; and they accordingly repeated a line of the Korán, conjoined with an anathema on the Southerners.

The curse (*saifí*), however, acted backwards, for a rebellion broke out in Ismail

Beg's army, part of which left him. But he determined again to try cursing, and collected a number of fakeers, before whom a cloth with twelve seers of grain on it was placed. Taking up a grain at a time, they cursed a Márhatta soldier, and placed the cursed grains in a heap apart. It was thus intended to curse the whole Márhatta army man by man, but before the operation was complete a gust of wind blew up the cloth, mingling the cursed with the uncursed grains, and men felt that it was all up with Ismail Beg. He fought a battle, however, at Patun,* in which he was beaten and his army scattered; after which the Márhattas took possession of Tijára. Sindiah appointed two pundits as Amils, or revenue collectors, and Musáhib Khán Khánzáda of Sháhbád (see Sháhbád) was put at the head of the military force. He acted in concert with Jowáhir Khán, grandfather of the present Chaudrí of Tijára.

After a time they quarrelled. Johwáhir Khán and the Amla formed one party and Musáhib Khán another. The latter got possession of the town, whereupon Jowáhir Khán called upon the Bághoria Meos to attack it.

The Baniyas promised Musáhib Khán a ball of gold if he would protect them from being plundered, and he accordingly defended the town for two months; but at length the Meos made a successful assault, and entered and fired the town. Musáhib Khán fought all day, and at night retired to the fort at the great Pathan tomb near the Government garden. From this, however, he was driven by the Meos, who, having discovered the Baniyas hidden in tke Kazees' quarter, levied Rs. 10,000 from them. After this two Márhattas, Imrat Ráo and Biswás Ráí, were placed in charge of Tijára, Kot Kasim, and Rewárí.

In H. 1211 (A.D. 1796) the Jats again took Tijára, and one Pundit Sada Nand was appointed "Hákim." Sher Ghulám Hasan and Ghulám Husain were Amils under him. They were constantly fighting with the Meos, and it is said they were invulnerable, so that when, after a day's fighting, they at night untied their girdles, ten or twelve bullets which had stuck in their clothes would fall to the ground.

During the period that Mewát was in the hands of the Márhattas Appa Khanda Ráo assigned the celebrated George Thomas parganas in Mewát for the maintenance of his troops. He reached Tijára on a dark and rainy night, and as the people stole a horse, &c., from the very centre of his camp, he attacked the town. His troops ran away, but Thomas' courage saved him. He extricated a 9-pounder gun which had stuck in a nallah, turned it on the enemy, rallied his men, and drove off their assailants. The Meos then submitted, paid revenue, and made good the lost property. After some villages had been burnt the people became manageable.†

In A.D. 1805, after the defeat of the Márhattas, Tijára, with other parganas, was conferred on Bakhtáwar Singh Maharáo Rájá of Ulwur, but the Meo population was very rebellious. In H. 1223 (A.D. 1808; I give the date from the diary of Muhammad Yúsúf) Nand Lál, the Ulwur Chief's Díwán, took Indor (see Indor), but there was much fighting with the Meos for years, especially in H. 1229 (A.D. 1814), when the pargana was measured.

Tijára was placed by the Maharáo Rájá in the charge of one Jaház, a *chela* or slave, who, by exchanging turbans with the principal Meos, established friendly relations with them, so that when ordered to send the leading Meos into Ulwur, he had no difficulty in getting them to come to a feast, where they were all seized, carried to

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* See also Keene's Mughal Empire, page 195.

† Skinner's Life, vol. i. p. 203.

Ulwur, and compelled to pay Rs. 10,000 for their release. One Bagwán Dáss was sent to realise the money, and oppressed the Meos much. He was joined by Jaház, who plundered villages Lapála, Palásli, Nímlí, and Alapúr. Khawání Meo of Lapála was an active insurgent, and, being seized by Jaház, was put to death.

For five years Nawáb Ahmad Baksh Khán, the famous Vakeel, held Tijára pargana, for which he paid Rs. 70,000, and in A.D. 1826 Balwant Singh, illegitimate son of Bakhtáwar Singh, came to Tijára, which with other territories was conferred upon him and his legitimate issue. He lived at first in a lofty, well-situated palace adjoining the town. The garden which was attached to it contains a comfortable bungalow, and the ice-house hard by still supplies the Darbár. Eventually Balwant Singh resolved to make his fort and chief place of residence on a conspicuous eminence overhanging a gorge in the hills to the east of the town. Very handsome buildings were constructed, chiefly out of the ruins of Aláwalpur, and a fine masonry dam was thrown across the gorge, whereby a lake was formed. The whole design had not reached completion when Balwant Singh died childless, in A.D. 1845, and his territory reverted to Ulwur. Since then his fort has been unoccupied, but the situation is attractive, and the buildings handsome and commodious, so that it is not likely to remain desolate. Balwant Singh left a good reputation behind him in the country he ruled for nineteen years.

Besides the erections of Balwant Singh—the grand Pathan tomb, and other buildings already mentioned—the masonry remains in and near Tijára which strike the eye are a mosque and tomb of a holy disciple of the Ajmír Khwajas, a mile to the north-west of the city, the tomb of a Saiyad about the same distance to the north, the tombs of Khánzádas Lál Khan and Aláwaldín in the town, and of Hasan Khan on the nallah bank to the south.

Tijarah hills.

The Tijarah hills were once very famous. Ancient legends tell of chiefs who had their strongholds within them, and history records the efforts of emperors to gain and keep possession of them. They lie along the north-east border of the Ulwur State, and form a double range running from north to south. They are nowhere more than 1350 feet high. Their skirts are often faced by broken ground, advantageous for defence. Their slopes and summits are sometimes barren, but oftener covered with *dhauk* and other useful browsing shrubs, while the *sanejí* (a vetch), *lamp*, and *bharút* grasses are abundant. The hills are so flat at the top that formerly a road was run along the summit for many miles, and connected the principal Khánzáda strongholds (Indor, Kotila, &c.) which were situated on the hills. A causeway by village Dhakpurí led from Kotila down into the open valley east of Balwant Singh's *bandh*, where there are traces of several old towns.

Through the southern part of this valley runs the only road passable by carts from Tijára through the hills. It leads to Fírozpur, a town of some importance in the Gurgaom district.

There are other passes for beasts of burden in the hills near Tijára. The best is that *viâ* village Arandh, in the valley mentioned above, which is reached either by way of Balwant Singh's *bandh*, or by a passage through the first range of hills near village Alápur. This last passage must have been the one used between Kotila and Tijára, when both were places of political importance.

The Arandh pass is used by travellers from Tijára to the Gurgaom towns of Nagína and Pinangwan Sháhbád, about two miles west of Tijára. Number of houses, 503; population, 2369. It has a good bazaar. The proprietors are Khánzádas, and there are some large tombs of its ancient Khánzáda possessors. A sanad of Akbar's time speaks of "Tijára Sháhbád" as though they were the principal towns of a district.

Shahbád of pargana Tijára.

The founder of Sháhbád was a Khánzáda from Tijára; and the most distinguished of his line was Fíroz Khán, who was made a Nawáb by the Dehli emperor, and killed in the battle fought in H. 1124 between Jahándár Sháh and Azim-u-shán. He received Sháhbád and twelve other villages in *jágír*. This jágír was retained until M. R. Banní Singh's time, when the family was deprived of it; but he subsequently bestowed the command of fifty horses, which is still held by the family. They afterwards held Tijára in farm for ten years. The representatives of the family say that being rightfully the jágírdárs of Sháhbád, they did not claim the "biswadári" or proprietorship, as being beneath them, and other Khánzádas descended from the founder hold it. It is worthy of note, as showing that some attempt was at times made to protect villagers under a contractor, that the *patta* or lease by which the farm was held stipulates that for village expenses (*malbah*) not more than five per cent. on the revenue should be exacted, and that for every plough which abandoned the village the farmers should pay a fine of Rs. 100.

Bhindúsí, seven miles from Tijára, on the Kishengarh road, is a Khánzáda village. It has a small bazaar, and some well-to-do families live there. One of them has made a garden and resting-place for travellers journeying to Kishengarh. There are old mosques and an old tomb of some reputation in the village, and on its border a "Salár ka makán," or hermitage, the fakír of which brought a brick from Mecca one hundred years ago, and a grant was made him by two villages in consequence.

Bhindúsí.

Isroda, five miles north-west of Tijára, is the principal Ahir village. It is on bad terms with the Meos. The most noticeable thing about it is the masonry house and yard, said to have cost Rs. 12,000, built by a chuprassee of one of the Rájputáná political agencies a good many years ago. The family has, however, been reduced to poverty.

Isroda.

Baghor is a village of no account now, but from it sprung one of the most powerful Meo clans of Tijára. Shera Landháwat of Bághor flourished about one hundred and fifty years ago.

Baghor.

His five sons obtained possession of fifteen villages, their descendants are called Bághorias, and they claim still certain proprietory rights in Bághor. Within the Bághor boundary are the ruins of the old Khánzáda stronghold of Malikpurí, once a place of importance. The road between Tijára and Fírozpur has within the Bághor boundary a bridge dam on it, which it is hoped will benefit the lands of Bághor. Bághor is five miles south-east of Tijára.

Nimli, the principal village on the Tijára Fírozpur road. It is situated seven miles from Tijára, within the valley of Balwant Singh's dam. It has a tomb and a mosque and numerous old masonry buildings, which show it to have been once a considerable place. Nimli is the principal village of the Gorwal Meos.

Nimli.

Sarehta. *Sarehta*, in the same valley, four miles east of Tijára, under the border hills. It is a town famous in the history of Khánzádas, who are said to have come thence to Tijára. Tej Pál, the first reputed Rájá of Tijára, is likewise said to have come therefrom, and the Gorwál Meos assert that they sprung from Sarehta.

It is now only a poor Meo village. The ruins of substantial houses about it are numerous, and there is a curious old mosque, the pillars of which are evidently taken from some ancient Hindu building. It has the narrow tapering bastions one observes in gateways at Gwalior and elsewhere.

Damdamma. *Damdamma*, in the same valley, four miles north of Sarehta, and only remarkable as having within its boundary the ruins of a fortified town named Gehrol, formerly occupied by Khánzádas. It is situated at the foot of the path which leads up to Kotila, Bahádar Náhar's stronghold, and thence on to Indor (see page 3, and Indor). There is a stone causeway over the broken portion of this path. Several such are to be found in the passes of these hills. They are probably imperial works undertaken to maintain the subjection of the Khánzádas after Babar had conquered them.

Mandha. *Mandha*, seven miles west of Tijára. The only Saiyad village in the Tahsíl. The people are connected with the Khairthal Saiyads, and have been established at Mandha for four or five hundred years. There is a half-built fort in the village, begun by Faizulla Khán Khánzáda of Sháhbád, who was in power for a time some eighty years ago. He was offended with the Saiyads for refusing a matrimonial alliance with him, and to build his fort he destroyed twenty-two of their masonry houses (howelís).

Tapokra. *Tapokra*, the present headquarters of the pargana, where there are a *Peshkar* and kánungo under the authority of the Tahsíldár of Tijára. There is a school at Tapokra, a bazaar, and some conspicuous masonry buildings. It is twelve miles north of Tijára, and has a population of about 600 only.

Indor. *Indor* gave its name to the present Tapokra pargana, which is indicated under that name in the Ain Akbarí. It is now almost entirely in ruins, though once one of the most important places in Mewát. The old ruined town lies in a valley of the border hills, ten miles east of Tapokra. The fort, which is occupied by a Ráj garrison, is on the hill range east of the old town, which has shrunk to an insignificant village. It is said to be very ancient, and to have been built by the Nikumpa Rájpúts.

After Bahádar Náhar's time Indor seems to have become the chief stronghold of Mewát. The name of Jalál Khán, a descendant of Bahádar Náhar's, is the principal one connected with it (see p. 4). The tradition regarding him, if not literally true, at least illustrates the right claimed by the clan to choose its head notwithstanding hereditary right, and imperial opposition :—

It is said, I believe erroneously, that Ulwur had been the chief Khánzáda town before Jalál Khán's election ; but on some occasion, when the members had assembled to pay their respects to their chief, he would not appear, and a slave desired them to salute his shoes instead. They all left in a rage, and set up as their leader

Jalál Khán, who resided at Dádoli, now in the Gurgaom district. Him the Jhamráwat Khánzáda noble, whose function it was to impress the *tíka* on the forehead of a new chief—as it is of a Rahtor Thákur in Márwar, of a Ját in Bikanir, of a Míná in Jaipur—duly recognised; and when subsequently the Khánzada of Jhamráwat was ordered by the emperor to do homage to the deposed chief of Ulwur, he refused, and was in consequence built alive into a wall at Lahor. Jalál Khán is said to have borne sway from Narnol to near Muttra, and northwards to Baunsrí. General Cunningham has coins which were struck in his name. What is historically known of him has been already detailed (page 4). He is spoken of as Jallú.

Jalál Khán's tomb is to the south of the fort. It and some about it are imposing domed structures. There are twelve or fifteen domes in the locality to the memory of Khánzáda nobles; and below the fort are the tombs of some Shekhs who were of importance at one time in the neighbourhood.

The hills about Indor are held by the Darbár, and form extensive grazing grounds for camels and cattle, as they are covered with "dauk" trees. A revenue of Rs. 1200 is derived from them by the State.

A Khángáh, or Musalman shrine called Chandan Martyr's, is situated on the west range near Indor, and is of some importance, because on the pathway between the British town of Noh and several villages of Ulwur; to the traders and travellers, of which this shrine affords a shady resting-spot after a tedious climb up the hill range; and if its tanks were repaired it would furnish them with a drink of water too.

The present Khánzádas of Indor are poor, but they hold the proprietorship, and maintain a moollah to call the "Azán," or summons to prayers, and to educate their children. They do not yet plough with their own hands, and they preserve the records of better days. One document they produced dated Rabi ul áwal, H. 970, and bearing the Emperor Akbar's seal, directs the Chaudrí Kánungo and mukadams of "Sirkar Ulwur" to assist certain Khánzádas of the Indor family, who had been commissioned to put down insurrection in that Sirkár. The Meos for a time were in possession of Indor, and in A.D. 1808 Nand Lál Díwán captured it. The event was regarded by the Darbár as a very happy one, and M. R. Baktáwar Singh himself visited the fort. He travelled by the old hill road *viâ* Gehrol and Kotila already mentioned. The Musalman servants of the Ráj found the date—*i.e.*, H. 1223—in the words "Mubárikbád fatah killa Indor."

Masít, a village a mile south of Tapokra, remarkable for its old mosque (built, it is said, by the Pathans more than 600 years ago), which gives its name to the village. Masít.

Jewáno is a Meo village five miles north-east of Tapokra. Its population is very small. The village contains a mosque, and other relics of the Khánzádas, who are said to have been ousted by Ráo Rájá Bahádar Singh, the Rájpút chief of Gasera, in the Gurgaom district, who built a fort at Jewáno. In s. 1810 (A.D. 1753), the year of the great famine known as the "Dasotra," he erected near Jewáno a magnificent "bandh," or dam, in the stream, which, during the rains, flows from the Eastern hills. It was swept away by a great flood, which is said to have carried fragments seven miles, and that these were sufficient to supply material for two wells which still exist. In s. 1814 (A.D. 1757) the Játs took Jewáno, and the well-to-do all abandoned the place, from dread of cruel extortion. Twenty-two substantial houses were thus left unoccupied, and their owners are said not to have Jewáno.

returned. The present traders are new men. In Balwant Singh's time Jewáno was held in jagír by his Rassáladár Balwant Singh.

Kishengarh Tahsíl.

Kishengarh is the northern tahsíl which adjoins Tijára on the west. It has Kot Kásim of Jaipur on its north. Like Tijára this tahsíl is in Mewát. Its area is about 217 square miles, and its population about 61,000.

There are nine paraganas or sub-divisions in the Tahsíl, containing 144½ fiscal villages and 15½ rent free.

The following shows the parganas, fiscal villages, and castes of their population :—

	Meos.	Ját.	Gújar.	Dhúsar (a bannia caste).	Brahmin.	Ahír.	Pathans and Saiyads.	Khánzádas.	Hindú Rájpúts.	Musalman Rájpúts.	Bannia.	Káthí.	Other.	Total.
Ismailpur . .	14	...	...	...	...	1	...	...	1	...	...	...	...	16
Bambora . .	38	1	1	1	1	...	1	...	...	...	...	...	2½	45½
Bagora . . .	7	...	...	...	...	...	...	...	...	...	...	...	...	7
Bahádarpur .	4	...	...	...	...	...	...	...	...	...	...	...	...	4
Pur	...	4	1	...	...	2	...	1	1	2	...	...	1	12
Fatahabád .	5	3	2	...	...	9	...	2	8	2	1	1	...	33
Khairthal . .	1	...	...	...	...	...	1	...	...	...	...	...	...	2
Nurnagar . .	7	...	...	...	...	1	2	...	...	...	...	1	2	13
Harsoli . .	7	4	2	1	...	...	...	...	1	...	...	...	1	16
Total . .	83	12	6	2	1	13	4	3	11	4	1	2	6½	148

For statistics in detail regarding the tahsíl, see pages 187, 191.

Half the soil of the Kishengarh Tahsíl is good. The chief crops grown are in order of importance bájra, jawár, barley, and cotton.

The principal rain stream comes from the Mandáwar direction, and much good "dahrí" land is formed by it, partly by means of a fine *bandh* thrown across the stream at village Bágherí. It is not a new one, but has been lately greatly improved and strengthened.

The water of the wells is sometimes as deep down as 80 feet, but it usually ranges between 15 feet and 35 feet.

The *Muázinas* of Kishengarh bear date F. 1144 (A.D. 1740). The following figures will assist some comparison between the past and present:—

Pargana Pur, consisting of twelve villages, is recorded to have had an area of 16,234 bíghas (Akbarí), and a revenue of Rs. 4253.

Its area, according to the Settlement Survey, is 14,149 bíghas, and its revenue Rs. 19,680.

Kánúngo.

Each of the nine parganas of Kishengarh, except Khairthal, has a separate Kánúngo.

Account of Tahsíl.

Before the Játs came in S. 1791 (A.D. 1734), there was a tahsíl at Bambohra, where the revenue of Bambohra and neighbouring parganas was collected. No resistance seems to have been made to the Játs under Súraj Mal by the Dehli Amil of Bambohra, one Kází Haiyátí, whose family still live

at Bambohra, where the Kází had erected a mosque and Idgáh. The following year Súraj Mal took Ismailpur and built a small fort (garhí) near it at Siwána, which was destroyed by the Márhatta Appa Tantia.

In s. 1805 (A.D. 1748) Súraj began the fort now known as Kishengarh.

He first stuck up a lingam in a small temple, built by his officer Kishen Singh, near the proposed moat. The temple is called the Kishaneswa. Within the fort a temple to Bíháríjí was built and endowed. The outer ramparts of the fort are earthen, the inner of masonry.

Kishengarh became the headquarters of a revenue officer, who had under him most of the present tahsíl. The Ját chief rendered the Bambohra Pass, through which the road to Ulwur runs, practicable for carts, and established *chaukís* on and below the pass, which was placed in charge of a Meo of a neighbouring village. On the Bambohra side of it a fine garden was made.

The Játs held Kishengarh until s. 1826 (A.D. 1769), when Mirza Murád Beg and Abdulla Beg Mughals came from Dehli and besieged the fort. They placed a battery on the Tánkaherí hill to the west, and the effects of the bombardment are still apparent. They took the place and held it for sixteen years. A ruined bazaar known as Murádganj was built by them, and two of their tombs remain.

The Márhattas ousted the Mughals in s. 1841 (A D. 1784). Eight years afterwards Partáp Singh took Ismailpur, five miles south-west of Kishengarh, but the Márhattas retook it a few months afterwards.

In s. 1862 (A.D. 1805) General Lake attacked Bhartpur, and a British detachment occupied Kishengarh, commanded by an officer named Denny. The detachment remained there six months, after which Kishengarh, with other territory, was transferred under treaty to Bakhtáwar Singh of Ulwur.

Fatahabád, Kishengarh, and Ismailpur each at that time had a tahsíl. In s. 1866 (A.D. 1809) the Fatahabád Tahsíl was abolished, as also was the Ismailpur tahsíl in s. 1917 (A.D. 1860). In A.D. 1872 the Jhindoli Tahsíl was abolished. The villages of all these were attached to Kishengarh, which also received, in A.D. 1872, seven villages of Báhadarpur, another abolished tahsíl. The same year two villages of Khairthal were attached to the Mandáwar Tahsíl, to which, in Bakhtáwar Singh's time, some Khairthal villages had already been added.

Kishengarh, the headquarters of the tahsíl, has been already spoken of. It has 712 houses, and 2216 inhabitants. It is connected by a metalled road with Khairthal, Tijára, and Ulwur. Kishengarh.

Bás Kirpálnagar, a mile to the west of Kishengarh, is the only place of considerable trade. It is said there are four or five houses with a capital each of Rs. 50,000. It has 380 houses, with a population of 1726. Mahájans are the principal inhabitants. Bás Kirpálnagar.

Khairthal, on the railway, connected with Kishengarh by a metalled road, ranked next to Bás as a place of trade, but the railway will, no doubt, soon give it the first place. It has 478 houses, and a population of 2728. Khairthal.
The principal inhabitants are Saiyads, some of whom have high office in Jaipur Khairthal gives its name to one of the nine old parganas which make up the present tahsíl of Kishengarh.

Bambohra, the old headquarters of the Imperial Amil, has been already spoken of. It has 411 houses, and 1858 inhabitants. It, too, names a pargana.

Bambohra.

Púr.

Púr, the old headquarters of a pargana, has but 198 houses, and 993 inhabitants.

Núrnagar.

Núrnagar, though the head of a pargana of thirteen villages, has but 92 houses and 395 inhabitants.

Harsoli.

Harsoli, the fifth pargana headquarters, is a fine village; but as it is held rent-free by the Májee, there is no information about it.

Bághora.

Bághora, which named the sixth pargana, has 125 houses, and 779 inhabitants.

Ismailpur.

Ismailpur, head of the seventh pargana, has 609 houses, and 2659 inhabitants.

Bahádarpur.

Bahádarpur is in the Ulwur Tahsíl, though four of its villages are in the Kishengarh.

Fatahabád.

Fatahabád, the chief village of the ninth pargana, has 109 houses, and 628 inhabitants. Formerly it was, as ruins show, a considerable place, but some of its wealthy merchants are said to have mortally offended the Khánzádas of Alamdí, a village not far off, and the latter, about one hundred and fifty years ago, put them to death by fastening thongs (*tánt*) round their testicles, and dragging them till they died. Their relations brought the Játs of Bhartpur upon the Khánzádas, who retaliated by destroying Fatahabád, in conjunction with some Meos, and it has never recovered from the devastation. The locality has a bad reputation, as the following popular rhyme shows :—

"A-gam kamáya pacham kamáya,
Khúb kamáya paisa ;
Ayá Fatahabád kí guní,
Jaisa ka taisa."

"Far I went in search of gain,
And much gain I got ;
But when I reached Fatahabád hollow
I was as empty as I started."

Mandáwar Tahsíl.

The northern tahsíl on the west of Kishengarh is Mandáwar. The foreign territory adjoining it is the Nábha pargana of Báwal, and the group of isolated British villages, of which Shahjahánpur, famous for its Míná Dacoits, is the chief. It is situated partly in the tract known as Ráht, partly in Mewát. The area of the tahsíl is about 229 square miles, and its population about 54,000.

There are 127 fiscal and 17 jágír villages in the six parganas or fragments of parganas. The fiscal are as follows :—

	Hindu Rájpút.	Musalman Rájpút.	Ahír.	Ját.	Gújar.	Meo.	Brahmin.	Mixed.	Total.
Mandáwar	2	5	18	12	3	...	...	6	46
Karni Kot	3	1	8	9	2	...	...	4	27
Bárod	3	1	2	4	...	...	...	1	11
Kishengarh pargana .	...	...	...	...	...	...	...	2	2
Jhindolí	1	2	2	5	1	12	1	4	28*
Harsora	1	...	1	...	...	...	...	...	2
Total	10	9	31	30	6	12	1	17	116

* And one depopulated.

For statistics in detail see pages 187, 191.

The soil of the Mandáwar Tahsíl is for the most part good, though there is a large percentage of inferior. The chief crops grown are, in order of quantity, bájra, gram, barley, jawár.

Irrigation.

On the banks of the Sábí and elsewhere there is some inferior *Dahrí*, but scarcely any very good, and not much of any.

The depth below the surface at which water is sometimes first met with is 80 feet, but usually it varies from 20 feet to 40 feet.

Mandáwar town and neighbourhood.

The tract included in the Mandáwar Tahsíl has been chiefly in the hands of the Chuhán Thákurs, spoken of under Aristocracy. Mandáwar is mentioned among the parganas ceded to the Maharáo of Ulwur by Lord Lake.

The town of Mandáwar is nearly surrounded by hills, outworks, as it were, of the rocky region further south. They run up to a height of 1757 feet, and have afforded a refuge to the family of the Ráo in times of difficulty. Springs and water-tanks, and even wells, are to be met with in these hills, which abound in panthers, and the people around are much harassed by these animals. One spring and tank known as Bok Rájá's "Kund" is a sacred bathing-place.

It has already been mentioned that Mandáwar is the seat of the Musalman Ráo of a great Chauhán family. The traders are of the Mahúr clan, which supplanted the Khandelwál, formerly established at Mandáwar. The ruin of the Khandelwál and the rise of the Mahúr is attributed to the curse of a fakír, whom the former, notwithstanding their wealth, sent to be entertained by the latter. Khánzádas formerly occupied a hamlet of Mandáwar, but abandoned it on discovering the intention of the Ráo to destroy them.

Besides the Ráo's residence, the buildings of note are mosques and tombs. One of the mosques has an inscription showing that it was constructed in Akbar's time. Close to the town in the hills is a large and ancient tank known as the Ságar Sáh.

When, many years ago, it was broken down the neighbourhood suffered much from the subsidence of water in wells. It was, however, restored in s. 1909, but requires cleaning out.

There is a Thána, as well as a Tahsíl, at Mandáwar. The number of houses is 482 and the population 2337. It is twenty-two miles north of Ulwur.

Kádirnagar.

Kádirnagar has a police post here. The village is situated eight miles south of Mandáwar. There is a ruined *bandh* here, which, if built substantially, would give the village some *dahrí*.

Jhindolí.

Jhindolí gives its name to a pargana. It is ten miles south of Mandáwar. The village belonged to the Chauháns of Pahal. It has 334 houses and a population of 1549 people.

Pahal.

Pahal, three miles south of Mandáwar. The Chauháns of this place played an important part in local history, and did brave service for the Jaipur chief in the last century. They hold the village on an Istamrárí tenure. The present population is very small. There are ruins of fine buildings on the hills above it. Iron-smelting is carried on at Pahal.

Karnikot.

Karnikot, eight miles north-west of Mandáwar, on the Sábí, is only remarkable as having a small fort and a police post. The fort was built by M. R. Bakhtáwar Singh in 1862.

Bíjwár.

Bíjwár, the seat of a *tázímí* Chauhán Thákur connected with the Pahal family. It has 312 houses and 1602 inhabitants. A rampart encircles the village. It is eight miles north-west of Mandáwar.

Phalsá.

Phalsá has 358 houses and 1988 inhabitants.

Bahror Tahsíl.

The *Bahror Tahsíl* forms the north-west territory of the State.

In passing round its border it will be found that the civil jurisdiction of the territory just outside it changes seven times. On the south-west is a little of Kot Pútlí lying between the Sábi and the Sotá, then comes Patiála territory, then Nábha. On the north is Gurgaom. North-east, Nábha territory (the Báwal pargana) is again met with, then a point of Ulwur, then the detached Shahjahanpur and other villages of Gurgaom, and finally Ulwur territory.

The Bahror Tahsíl is in the Ráht.

Its area is about 264 square miles, and its population about 60,000.

There are three parganas, containing 131 fiscal and 20 rent-free villages.

	Hindú Rájpút.	Brahmin.	Ját.	Gújar.	Ahír.	Kayath.	Mixed.	Total.
Mándan . .	13	1	2	...	11	...	8	35
Bahror . .	5	1	...	8	54	3	9	80
Bárod . .	4	...	2	2	6	...	2	16
Total . .	22	2	4	10	71	3	19	131

See pages 187, 191, for detailed statistics.

The revenue crop rates were introduced under the direction of Amú Ján, the Díwán from Dehli of M. R. Banní Singh. They appear to have been extionally heavy, if the character of the soil be considered. They were per Ráj bígha (·4 of an acre) as follows :—

	Bahror.	Mándan.	Bárod.
Wheat	7 0	4 0	...
"	6 0	...	...
Barley	6 0	3 8	...
"	5 0	...	...
Barley (unirrigated) .	3 0	...	...
Cotton (irrigated) . .	3 12	...	3 2
" (unirrigated) .	2 12	...	1 12
Jawár (irrigated) . .	3 0	...	...
" (unirrigated) .	2 10	1 0	...
Indian corn (irrigated) .	3 0	...	2 13
Gram	2 0	1 0	...
Bájra	1 12	...	...
"	1 6	...	...
Moth and inferior pulses	1 4	0 9	0 15
	1 2	0 6	...

The soil of the tahsíl is very poor in Mándan. On the whole, about half is good, half inferior and bad. The chief crops grown are in order of extent, bájra, moth, gram, barley.

There is no flooded land (dahrí) outside the beds of nallahs, and but very little culturable nallah land (kátlí). This last lies along the bed of the Sota and Sábí nallahs, which unite at Islámpur, five miles south-east of the town of Bahror.

The depth below the surface of water is often considerable, sometimes as much as 130 feet, but usually varying from 20 feet to 50 feet.

The *muázinas* of the Bahror pargana bear date F. 1176 (A.D. 1771). Those of the Bárod F. 1237 (A.D. 1734).

According to these *muázinas* the area of eighteen villages amounted to 35,731 bíghas,* and their revenue to Rs. 8766. The Settlement survey makes the same villages 26,856 bíghas, and they have been assessed at Rs. 32,839.

The parganas of Bahror formed part of the Nárnol súbah during the Mughal Imperial period, but I believe that Chauháns were generally the principal rulers of the country up to the occupation of it by the Játs, who took possession of Bahror, and were succeeded there by Partáp Singh. The hold of the latter, however, was feeble.

Nímrána, the chief of which is almost independent of Ulwur, lies to the north-east of Bahror (see p, 121). Bargújar jágírdárs are also of some importance, their chief village is Tahsín.

The town of Bahror is situated thirty-four miles north-west from Ulwur, and twelve miles south-east of Nárnol the nearest town of importance. It has 1030 houses and 5368 inhabitants. Bahror.

* This muázina bígha was evidently the same as the present Ráj bígha.

There is a mud fort about 50 yards square, with a Ráj garrison, and besides the tahsíl, a police post, and school, a new school-building has been erected.

There is a fair bazaar, numerous masonry buildings and gardens, but the town is said never to have recovered from its spoliation by the Márhattas s.1860.

Mándan.

Mándan, sixteen miles north-east of Bahror, was the headquarters of a separate tahsíl. It has a population of about 2000. On the hill above it is a fort made of slate. A Hindú shrine is a conspicuous object a little above the town.

Nímrána.

Nímrána, ten miles north-east of Bahror. Only remarkable as the seat of the Maharaja of Nímrána, whose position has been already described. He has a fort and palace on the slope of a hill range, but it is in a dilapidated condition.

Bárod.

Bárod. The Chauhán Thákur of this place has already been mentioned. It is the old headquarters of a pargana. It is six miles east of Bahror; a "rund" full of game lies near it on the west.

Middle parganas.

The Middle parganas, or those just below the four northern, and just above the four southern, are Govindgarh, Rámgarh, Ulwur, Bánsúr.

Govindgarh is the eastern-most of the middle parganas. It juts out, forming, so to speak, a peninsular of Ulwur in Bhartpur territory. It is in Mewát, is about 52 square miles in extent, and has a population of about 26,000.

The tahsíl consists of but one pargana. It contains 3 rent-free and 53 fiscal villages; the detail of the latter is as follows:—

	Míná.	Gújar.	Mallí.	Meo.	Mixed.	Total.
Govindgarh . . .	1	3	2	31	3	40
Rámgarh	...	...	...	12	1	13
Total	1	3	2	43	4	53

For fuller statistics see pages 187, 191.

The soil of the Govindgarh Tahsíl is for the most part good. The chief crops grown are bájra, cotton, and jawár.

Formerly this pargana was irrigated by the water of the Rúparel, brought into it by the *Hazárí Bandh*, the dam on the Rúparel, which affected the battle of Laswarree. The dam was very valuable to the Govindgarh Tahsíl, but after an inquiry into the respective claims of the two states, it has been determined that the water is not to be obstructed during the rains, but to be allowed to flow freely into Bhartpur.

At present the dahrí or flooded land is almost confined to seven villages. Pípalkhera and Nakatpur, a pair of detached villages lying in Bhartpur territory beyond the Síkrí bandh, and Bakshúka and Malíkí, a second pair similarly situated. These four villages lie beyond the Síkrí bandh—an important irrigation work on the Ru-

parel in Bhartpur, just beyond the Ulwur border, and they get the surplus water of the stream. Págseri, Dorolí, and Saidampur, on the Govindgarh side the bandh, likewise get water when it is abundant.

Water.

The well water of the pargana is from 10 feet to 25 feet below the surface. It is never deep.

Tahsil records.

There are no old *muázinas* in the Govindgarh Tahsíl, but the sums collected from the villages from s. 1885 (A.D. 1828) are on record. The following will assist comparison between former and present collections.

	Average annual collections for ten years from A.D. 1828.	Present Assessment.
Govindgarh	1994	... 2950
Khera Mahmúd	3245	... 2850
Dungrí	3378	... 1050
Bhainsráwat	3283	... 2770
Mundpur Kalán	2756	... 1850
Rámbás	5612	... 5100
Saimla	3634	... 2720
Harsolí	2109	... 1700

The change in the productiveness of the pargana is dwelt on in the Settlements Report, p. 184.

Account of Govindgarh and its chief town.

In the time of M. R. Bakhtáwar Singh, a family of Khánzádas held many villages round the present site of Govindgarh. Nawáb Zulfikár Khán was the principal. His seat was known as the Fort of Ghasaoli. About A.D. 1803 Bakhtáwar Singh, in conjunction with the Marhattas, expelled him and the 500 horse he is said to have employed. Ghasaoli fort was destroyed, and the site of it is now a Ráj grass preserve. The local seat of authority was removed to Govindgarh, a spot very near the old fort. The present fort is said to have been built by Bakhtáwar Singh in s. 1862 (A.D. 1805). It is remarkable for the extent of its moat.

There are a Thána Tahsíl and school in Govindgarh, and the population is 4290. The town is twenty-five miles east of Ulwur.

Bainsrawat.

Bainsráwat, a village four miles south of Govindgarh, containing inhabitants. Here there is a platform and building (*thara*) where formerly Nár Khán Khánzáda, brother of Zulfikár Khán, already mentioned, dispensed justice, and a ruined fort in which he resided. It is curious that people of the neighbouring villages, which belonged to Nar Khán or his brother, still come to this *thara* to settle disputes by oath.

It is common enough to find cultivators established on the soil, and paying no more than the revenue fairly chargeable on the land they hold. But the cultivators of Bainsráwat, whether baniyas, chúmars, málís, or kasais, are, contrary to common custom, permitted to make wells, which they claim as their own.

Pípalkhera.

Pípalkhera, miles north-east of Govindgarh, with 439 houses and a population of 1833. It is, with Nakatpur, situated within Bhartpur, and the two villages do not at any point touch Ulwur territory. The village, with others about it, formerly was held in jágír by a family of Narúka Rajpúts, whose claim to proprietory right has been lately recognised in part.

Rámgarh is the middle tahsíl next to Govindgarh, which it adjoins, but most of its eastern border lies along Bhartpur territory, and several Bhartpur villages are isolated within its limits. It also is in Mewát. Its extent is about 146 square miles, and it has a population of 51,000.

	Ját.	Gújar.	Meo.	Khanzáda.	Mughal.	Mixed.	Total.
Rámgarh . . .	1	...	77	4	1	13	96
Bahádarpur . . .	...	2	6	...	...	1	9
Total . . .	1	2	83	4	1	14	105

The Meos are chiefly of the Náí and Dulot clans.

For Revenue Statistics see Appendix, page 188, 192.

The soil of the Rámgarh Tahsíl is generally rich where subject to floods, elsewhere it is for the most part light. The chief crops grown are bájra, barley, jawár.

The dahri or flooded land of Rámgarh is the best in the state. The richest is that which the Chúhar Sidh nállah covers. There is also some very good upon the Lindwah. The principal *bandh* or dam in the tahsíl is the Atria, the object of which is to compel the Lindwah to flow along the foot of the western hills, in order to be utilised by several villages. Smaller embankments in continuation of the main work further this.

The Lindwah, which at first flows south, turns to the north-east; and south of the village of Nogaom there is a dam which turns the water into a canal conveying it to the British territory beyond the border. The Ulwur villagers and officials have been prohibited from destroying the dam and from obstructing the flow of the canal. The people of Banjir Nagla, the border village of the Ulwur Tahsíl, upon the Chúhar Sidh, have recently renewed an old practice of making an earthen dam to raise the water of the Chúhar Sidh. Ordinarily the dam will be swept away by the first week's rain, but the rains might be too scanty to destroy it, in which case it should, I think, be cut within a month of the first rainfall.

Buja in the west of the tahsíl is, I think, the only village where a bandh requires renewing.

Water is occasionally as many as 60 feet below the surface, but for the most part it is not deep down, especially in the villages irrigated by the Lindwah and Chúhar Sidh. Its average depth is from 10 to 25 feet.

Hills.

There are several ranges of hills in Ramgarh or on its borders. The most continuous is that to the west. It is remarkable for the stone causeways which have been made through its passes, over which horses and elephants can travel. Kálaghátta, or Black Pass, so called from the colour of its soft slatey stone, is said to be the oldest; then Rúpbás Pass, to the south of it. Further south is Daneta Pass, the most extensive causeway of all. Again south is the Kho

Pass causeway, made by the disciples of Lál Dás, who frequented these hills, and south of that the Baraod Pass causeway, made thirty years ago by a banniah named Dulí Chand.

Through a break in these hills there was a good deal of traffic between Ulwur and Delhi, *viâ* villages Untwál, Bijwár, and Nogáwan. The hills are generally somewhat lower and less regular than the Tijára range, and the grazing is less valuable.

Account of Rámgarh and neighbourhood.

One hundred and fifty years ago there were no habitations on the present site of Rámgarh. Some Chumárs, under one Bhoja, were first settled there, in order to relieve their brethren when acting as *begars* or pressed porters, between the large villages to the north and Ulwur. The place was called Bhojpur, and the Chumárs were wealthy enough to build masonry houses.

In s. 1802 or 1803, Padam Singh Narúka occupied Bhojpur. He seems to have received the village in Jágir from Jaipur, and to have been assisted in establishing himself by the Khánzáda of Ghasáolí, mentioned under Govindgarh. Padam Singh made the place prosperous, extended his power, and built the fort, which was called Rámgarh.

There were then two parganahs within the limits of the present tahsíl—one Khilora, the other Mubárakpur. Rámgarh was in Khilora.

Sarúp Singh succeeded his father Padam Singh, whose widow Jodhi jí became Satí. A *chattrí* and well to the south of the town known as *máha sattí*, marks the scene of the sacrifices.

As detailed elsewhere, Sarúp Sing, who possessed the present Lachmangarh as well as Rámgarh, came into collision with Partáp Singh whom he opposed, or would not co-operate with, against the Khánzáda of Ghasaolí, and Partáp Singh having got him into his power cruelly murdered him.

The Thákur's manager, Nand Lál, by the aid of a Meo of Khilora, escaped to Rámgarh where he resisted the Rája for some time, but eventually had to evacuate the fort. The Tahsíl of Ramgarh was then formed, consisting of Khilora and Márakpur and the fort enlarged.

The Kanúngoes or accountants of the two old parganahs were summoned to Rámgarh, and most of the Khilora traders.

Besides the tahsíl there is a tháua and school at Rámgarh. It is thirteen miles east of Alwar city, and contains 900 houses, and 5474 inhabitants.

Aláora.

Aláora, four miles east of Rámgarh, has 407 houses and 1437 inhabitants. It pays a higher revenue than any village in the tahsíl, and its land may be regarded as a type of the rich flooded land of the tahsíl. There are about a dozen villages with similar land, and perhaps fifteen bearing crops worth twenty-five per cent. less. However, the well-being of Aláora, and many other villages, is entirely dependent upon the arrival of the waters of the Chuhar sidh, which often do not reach so far. Aláora is said to have been formerly a more considerable village than it is at present, and a stone four kos to the east of it is said to have marked its boundary.

There was once a fine tank north-west of the village said to have been constructed by a Rání. Beside it are the ruins of an elegant twelve-pillared Musalmán tomb. A song in praise of the Rání who made the tomb is current.

Naswarri.

Náswárri, eight miles south-east of Rámgarh, far better known as Laswarree, is an inconsiderable village, but will be for ever famous in the annals of British India on account of the important victory there won by Lord Lake on November 1st, 1803. A full account of this

battle is not now easily obtainable. I therefore insert a somewhat long narrative based on and partly extracted from Thorn's history of the war. Affecting as it did the permanent British relations with Ulwur, and to some extent with the neighbouring states, the victory was an event most important to Rájputána.

After the battle of Dehli, in which Lord Lake defeated the Marhattas under M. Louis Bonquin, there still remained fifteen regular battalions, which Sindiah had sent from the Dæccan under the command of M. Dudernaique. The latter surrendered himself to the British force at Muttra, but his battalions remained intact, and were, indeed, augmented by two others, which had escaped from Dehli.

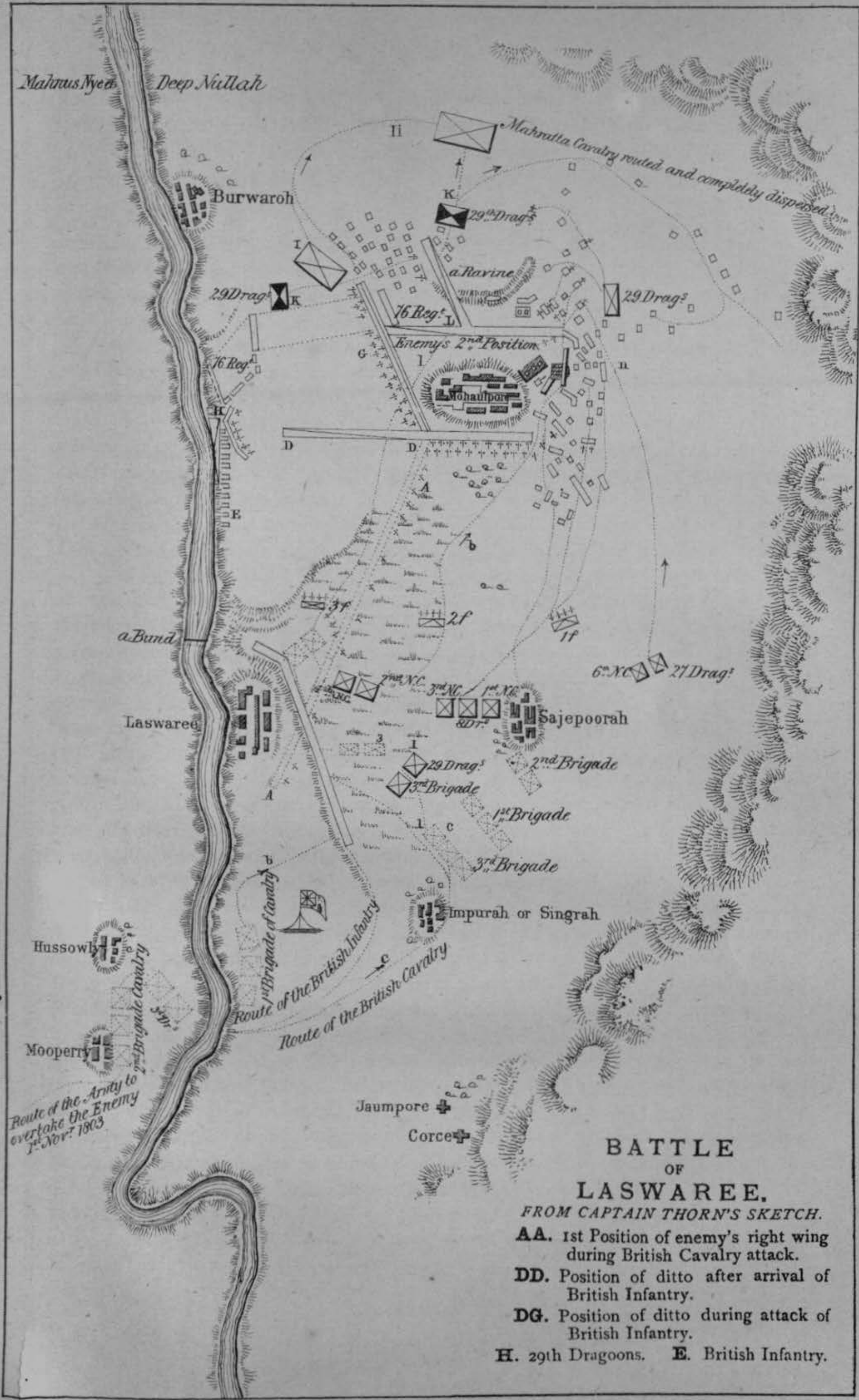
This powerful force made no attempt to prevent the capture of Agra by Lord Lake, its object being to recover Dehli, the recapture of which was regarded by Sindiah as of the first importance to his prestige.

Lord Lake marched westward from Agra on October 27, 1803, against this force, which was known to be on the borders of Mewát. His army consisted of the 8th, 27th, and 29th Dragoons, the 1st, 2d, 3d, 4th, and 6th Native Cavalry, His Majesty's 76th Foot, the 2d battalion of the 8th, 9th, 12th, and 15th Native Infantry, the 1st battalion of the 12th and 15th Native Infantry, six companies of the 16th Native Infantry, one company of 1st battalion 11th Native Infantry.

In the afternoon of the 29th October, "a heavy cannonade was heard, which proved to be occasioned by the bombardment of Katumbar, which place the enemy entirely destroyed. The next day the army effected a forced march of twenty miles, leaving the heavy guns and baggage at Futtypur, under the protection of two battalions of Native Infantry, belonging to the 4th brigade. Exertions were made in order to accelerate our advance upon the enemy; and, accordingly, on the 31st, we encamped at a small distance from the ground which they had occupied near Katumbar the same morning. In consequence of finding them thus near, the commander-in-chief resolved upon making an immediate effort to come up with them at the head of the cavalry, with whom he might keep them employed, and endeavour to seize their guns and baggage, till, by the junction of the British infantry, who had orders to follow at three in the morning, full advantage might be taken of the confusion produced by his attack. In pursuance of this determination, General Lake set out with the whole of the cavalry the same night at eleven o'clock; and after a march of twenty-five miles, in little more than six hours, came up with the object of his pursuit about sunrise on the morning of the 1st November."

The enemy's force consisted of 17 regular battalions of infantry, to the number of about 9000 men, 72 guns, and 4000 to 5000 cavalry. On our approach it appeared that the enemy were upon the retreat, and that in such confusion as to induce the British general to make an instant attack upon them, without waiting for the arrival of the infantry. The enemy, on their part, were not wanting in the adoption of measures for their defence, and the annoyance of our troops. With this view, by cutting the embankment* across the nallah, the road was rendered extremely difficult for the passage of cavalry, a circumstance which, while it impeded our progress, gave the enemy an opportunity of choosing an advantageous position, their right being in front of the village of Laswaree, and thrown back upon a rivulet, the banks of which were so very steep as to be extremely difficult of access; while their left was upon the village of

* The Hazárí Bandh.



BATTLE OF LASWAREE.

FROM CAPTAIN THORN'S SKETCH.

AA. 1st Position of enemy's right wing during British Cavalry attack.

DD. Position of ditto after arrival of British Infantry.

DG. Position of ditto during attack of British Infantry.

H. 29th Dragoons. **E.** British Infantry.

Mohaulpore, and their entire front, which lay concealed from view by high grass, was defended by a most formidable line of artillery. In addition to these securities of force and situation, the enemy derived an advantage of no small moment from the immense cloud of dust raised by the movement of the cavalry, which so completely obscured the change that had taken place in their position, as to render it impossible for General Lake to avail himself of the circumstance, or to be guided by his observations, where so many perplexities contributed to produce embarrassment. These obstacles, however, which would have deterred an ordinary mind from attempting a desirable object till the prospect of success became more decided, had no other effect on the commander-in-chief than that of leading him to the prompt execution of his original plan, and confirming his resolution of preventing the retreat of the enemy, and of securing the possession of their artillery. Thus fixed in his determination, he ordered the advanced guard, with the 1st brigade of cavalry, to move upon the point where the enemy had been previously seen in motion, but which was, in fact, now become the left of their new position. This plan of attack was directed to be followed up by the remainder of the cavalry in succession, as fast as they could form, immediately on crossing the rivulet.

"The obedience of the troops and the alacrity of their officers corresponded with the energy and daring spirit of their leader, as appeared in the charge made by the advanced guard, under Major Griffiths, of His Majesty's 29th Regiment of Dragoons, and aide-de-camp to the Governor-General, as also in that of the 1st brigade, conducted by Colonel T. P. Vandeleur, of His Majesty's 8th Regiment of Dragoons. With so much impetuosity were these charges made that the enemy's line was forced, the cavalry penetrated into the village, and several guns were taken; but the advantage was dearly purchased by the loss of the brave Colonel Vandeleur, who was mortally wounded. The attacks made by the other brigades of cavalry were conducted with the same spirit and success. The 3d brigade, under the command of Colonel Macan, which was next in succession, consisting of the 29th Regiment of Dragoons and the 4th Regiment of Native Cavalry, attracted particular notice on this occasion. Having received orders to turn the right flank of the enemy, this brigade came up with them at a gallop across the nallah, under a heavy fire from their batteries; then forming instantly into line, and moving on steadily, charged the foe in the face of a tremendous fire from all their artillery and musketry. To the former were fastened chains running from one battery to another, for the purpose of impeding the progress of assailants; while, to make the execution more deadly, the enemy reserved their fire till our cavalry came within the distance of 20 yards of the muzzles of the guns, which, being concealed by the high grass jungle, became perceptible only when a frightful discharge of grape and double-headed shot mowed down whole divisions, as the sweeping storm of hail levels the growing crop of grain to the earth. But notwithstanding the shock of this iron tempest, and the awful carnage produced by it in our ranks, nothing could repress the ardour of the cavalry, whose velocity overcame every resistance. Having penetrated through the enemy's line, they immediately formed again, and charged backwards and forwards three times, with surprising order and effect, amidst the continued roar of cannon and an incessant shower of grape and chain shot."

The cavalry had extraordinary difficulties to overcome, for no sooner had they charged through than the artillerymen of the enemy, who, to save themselves, had taken shelter under their guns, when our men had passed, reloaded them, and fired

upon our rear. Their battalions, which were drawn up behind a deep entrenchment covered by backeries, carts, bullocks, and other cumbrous baggage, kept up a galling fire with musketry, which did great execution.

"On their side also numbers fell in this severe struggle; and though all the guns immediately opposed to our troops were virtually taken and in our possession, yet, for the want of draught bullocks and infantry to secure what we had so dearly earned, only two out of the number taken could be brought away. Though this severe conflict was distinguished by all the characteristics of British valour, in the resolute firmness of the cavalry to carry their object, such was the inequality of the force engaged in the combat, and the destructive effects of the fire from the guns still remaining in the hands of the enemy, as to render it prudent to recall the brigade out of their reach; and, accordingly, just as the brave Colonel Macan was in the act of leading on his men for the fourth time to the charge, orders were received to rejoin the main body."

While the perilous contest was thus raging, the British infantry was approaching. It arrived on the banks of the rivulet by noon. After a fatiguing march of twenty-five miles under a burning sun, the infantry required some rest and refreshment, which was ordered. Meanwhile, such was the effect of their presence upon the enemy, that a message was sent to the commander-in-chief with an offer of surrendering all their guns upon certain conditions, to which a favourable answer was returned. An hour was granted for the fulfilment of the conditions, but the British general continued his preparations for an attack should the enemy prove false.

"The infantry were formed into two columns on the left, the first—composed of the right wing, under the command of Major-General Ware—being appointed to attack the village of Mohaulpore, and to turn the right flank of the enemy, which ever since the morning had been thrown back, thereby concentrating their entire force round that place, which was strongly fortified. Their infantry, formed into two lines, were defended in front by a numerous train of artillery, having the cavalry on their right and their left appuyed on Mohaulpore.

"The second column of the British infantry, forming the left wing, under Major-General St. John, was directed to support the first column, while the cavalry drew the attention of the enemy to the hostile demonstration in front, which threatened their left. The 3d brigade of cavalry, under Colonel Macan, received instructions to support the infantry; while Lieutenant-Colonel John Vandeleur, with the 2d brigade, was detached to the right of our line, in order, by watching the motions of the enemy, to take advantage of any confusion that might occur among them, and in case of a retreat to attack them with vigour. The reserve—composed of the 1st brigade, under Lieutenant-Colonel Gordon, who had succeeded to the command on the death of Colonel T. P. Vandeleur—was formed between the 2d and 3d brigades; while as many field-pieces as could be brought up, together with the galloper guns attached to the cavalry, formed four distinct batteries for the support of the operations of the infantry.

"Such was the disposition of our force, and the plan of attack drawn up in the interval allowed for the performance of the conditions of surrender proposed by the enemy; on whose failure to fulfil what they had promised, the British infantry proceeded, marching along the banks of the rivulet under cover of the high grass, and amidst the broken ground that for some time concealed their advance. As soon, however, as they were discerned, and it was ascertained that their object was to turn the

flank of the enemy, the latter instantly threw back their right wing, under cover of heavy discharges of artillery against the head of our column, which suffered considerably. At the same time, our four batteries began to play with no less vigour; and the whole continued to advance during this tremendous cannonade, in spite of the vast superiority both in numbers and weight of metal of the enemy's artillery, which was uncommonly well served, showers of grape being poured upon the assailants from large mortars, as well as from guns of heavy calibre. The effect of the fire, which was terrible in the extreme, was felt with peculiar severity by the 76th Regiment, which fine body, by leading the attack, as usual became the direct object of destruction. So great, indeed, was the loss of this corps, that the commander-in-chief deemed it advisable to hasten the attack with that regiment and those of the native infantry, consisting of the 2d battalion of the 12th and five companies of the 16th, which had closed to the front, and to wait till the remainder of the column should be formed, whose advance had been much delayed by unavoidable impediments."

When this resolution was adopted, and the gallant band came within reach of the enemy's canister shot, a most galling fire was poured on them from the whole train of the enemy's artillery. At this moment the enemy's cavalry attempted to charge, but the infantry effectually checked it, and it recoiled, but with the manifest intention of trying another attack. So General Lake judged it prudent to order an attack to be made upon them in turn from the British cavalry, which service being entrusted to His Majesty's 29th Regiment of Dragoons, was performed to the entire satisfaction of the commander-in-chief.

"This regiment, which had previously moved along the banks of the rivulet, in order to support the main attack, had halted for that purpose in a hollow immediately behind our battery, the fire from which occasioned so violent a one in return as to render their situation exceedingly trying; for, though partly concealed from the view of the enemy, the shot rolled and ploughed up the ground in every direction among our ranks, with the most mischievous effect. While in this position, which was rendered more painful by the necessity of waiting in a state of passive endurance, the gallant Major Griffiths was killed, on whose loss the command devolved upon Captain Wade. At length, however, the welcome order arrived for the regiment to charge; which injunction was no sooner given than it was as promptly obeyed, and the troops galloped out of the narrow passage, where they had been so perilously posted, by files, as the ground would not admit of a larger front.

"On forming up on the outer flank of the 76th Regiment, the cavalry was greeted with three cheers, which was heartily re-echoed by the dragoons, on whose sudden appearance the enemy's horse, after having advanced to charge our infantry, made a precipitate retreat. An awful pause of breathless expectation now ensued. The numerous artillery of the enemy seemed to watch an opportune moment to frustrate the meditated attack, by pouring destruction upon their assailants. The affecting interest of the scene was heightened by the narrow escape of the commander-in-chief, whose charger having been shot under him, his gallant son, Major George Lake, while in the act of tendering his own horse to the general, was wounded by his side. This touching incident had a sympathetic effect upon the minds of all that witnessed it, and diffused an enthusiastic fervour among the troops, who appeared to be inspired by it with a more than ordinary heroic ardour. The cavalry trumpet now sounded to the charge; and though it was instantly followed by the thundering roar of a hundred pieces of cannon, which drowned every other call but an instinctive sense of duty, the

whole, animated with one spirit, rushed into the thick of battle. The 29th, now the 25th Regiment of Dragoons, pierced with the impetuosity of lightning through both lines of the enemy's infantry, in the face of the most tremendous fire of grape shot and a general volley of musketry. This advantage was followed up instantly by our veteran chief, who, at the head of the 76th Regiment, supported by the 12th, 15th, and a detachment of the 16th Regiment of Native Infantry, seized the guns from which the enemy had just been driven. The 29th Dragoons, after this achievement, made a wheel to the left to charge the enemy's horse, who had assumed a menacing posture; and after completely routing and pursuing them to the pass through the hills, our cavalry fell upon the rear of the main body, and entirely cut off their retreat. During these rapid operations, the infantry still continuing to press forward, routed the enemy against whom they were opposed, and succeeded in driving them towards a small mosque in the rear of the village, about which they were met and charged by the British cavalry in various directions. The remainder of the first column of our infantry came up just in time to join the attack of the reserve of the enemy, which was formed in the rear of their first line. At this period of the battle Major-General Ware fell dead, his head being carried off by a cannon shot. He was an excellent officer, and his loss was severely felt and deeply lamented by the whole army. After his death, the command of this column devolved upon Colonel Macdonald, who, though wounded, continued in the exercise of the important trust with the utmost judgment, activity, and intrepidity till the close of the action.

"The enemy persisted with determined obstinacy in defending their position to the last, contending every point inch by inch, and refusing to give way till they had lost the whole of their guns; and even then, when their situation was become desperate, they still continued to manifest the same courageous disposition, their left wing endeavouring to effect their retreat in good order; but this attempt was frustrated by the 27th Regiment of Dragoons, and the 6th Regiment of Native Cavalry, commanded by Lieutenant-Colonel John Vandeleur of the 8th Light Dragoons, who broke into their column, cut many to pieces, and captured the rest, with the whole of the baggage.

"The loss sustained by the British army in accomplishing this victory was great, amounting to about eight hundred in killed and wounded; but that of the enemy far exceeded it, for, with the exception of two thousand who surrendered themselves prisoners, the whole of their seventeen battalions were destroyed, so that the dead alone on the field of battle could hardly have been less than seven thousand men. Though some of their cavalry were enabled, by the fleetness of their horses and local knowledge, to escape destruction, the rest, except those who had the good fortune to conceal themselves among the bazaar people, were numbered with the slain.

"Ahajee, the commander of the Mahratta army, abandoned the field on an elephant richly caparisoned, which, on finding himself closely pressed by the British dragoons, he relinquished, and mounting a swift horse, succeeded in getting off, as our men were unable, from the exhausted state of their horses, to continue the pursuit.

"The battle, which terminated at four o'clock, gave to the victors the whole of the enemy's bazaars, with the camp equipage and baggage, a considerable number of elephants, camels, and above sixteen hundred bullocks, seventy-two pieces of cannon, five thousand stand of arms, forty-four stands of colours, sixty-four tumbrils laden with ammunition and three with money, besides fifty-seven carts containing stores of

various descriptions. The military apparatus and supplies were of prime quality; and the ordnance in particular, with the exception of nine guns, was perfectly serviceable. From the commencement of the conflict early in the morning with the British cavalry, to the close of the general action in the evening, the enemy discovered a firmness of resolution and contempt of death which could not fail to command the admiration of their opponents, whose energies in the struggle were strained to the utmost, though nothing could repress their ardour, or withstand the impetus of their united exertions. The seventeen battalions with whom our army were engaged constituted the flower of Scindiah's establishment, and, by way of pre-eminent distinction, were characterised as the "Deccan Invincibles." Their total overthrow, therefore, completed the humiliation of this formidable Mahratta chief by depriving him of that power which his military superiority, with the aid of the French force, enabled him to maintain in Hindoostan.

"Throughout this eventful war, indeed, every conflict gave evidence of the improvement made by the natives in military knowledge, through their connection with the French, whose abilities were exercised to the utmost in exasperating the chiefs against the English, and in forming their subjects into hardy and disciplined soldiers, with the view of thereby overthrowing our dominion in the East."

On the present occasion the effect of French instruction was fully exhibited, for the Mahratta army displayed all the characteristics of European arrangement and discipline. Considering, therefore, the enemy's advantages in point of training and position, their superiority in number compared with the British actually engaged, and the fatigue the British troops had endured previous to the battle, the victory was indeed a glorious one.

"The cavalry, after marching forty-two miles in less than twenty-four hours, were hotly engaged with the whole force of the enemy from sunrise till near sunset; and of so pressing a nature was this trying service that the horses were actually without food or water for the space of twenty hours. On coming up with the enemy, they were called into immediate exercise, and continued it, with little cessation, under very painful disadvantages, till the arrival of the infantry, who also had undergone extraordinary fatigue and hardship, in forced marches of sixty-five miles in forty-eight hours."

During the day the Commander-in-Chief had two horses killed under him, and the shot showered around him continually with the utmost fury. In the morning His Excellency led the cavalry to the onset, and in the afternoon he advanced at the head of the 76th Regiment, with whom he conducted all the attacks that were made on the enemy's line and on their reserve posted in and about the fortified village of Málpur.

"But among the trials which exercised the fortitude of Lord Lake on that day, the most distressing was the accident that befel his gallant son, Major Lake, of the 94th Regiment, who attended his father in the capacity of aide-de-camp and military secretary throughout the whole campaign. In that part of the battle, of which an account has already been detailed, while the Commander-in-Chief was leading on his troops against the enemy, his horse fell under him, after being pierced by several shot, upon which his son instantly dismounted, and urged his father to accept the horse which he rode. This was at first refused, but after some entreaty the General was prevailed upon to comply, when, just as the Major had mounted another horse belonging to one of the troopers, he received a severe wound from a cannon shot in

the presence of his father. Parental affection was suspended for a while by the sense of public duty, and the General proceeded with unrelaxed vigour in the prosecution of the great object that was paramount to all others; after accomplishing which, and remaining master of the field, he had the consolation to find that his brave and affectionate son, though severely wounded, was likely to do well, and prove an ornament to his country." He recovered, but was killed on the 17th August 1808, at the storming of the heights of Roleia, in Portugal.

"The setting sun, after this busy and sanguinary day, presented a spectacle to the beholder calculated to agitate his mind with a variety of emotions; for while he could not but feel grateful at the result of the conflict, and exult in the laurels which rewarded the victors, his sympathy was awakened in contemplating the extensive plain covered with the bodies of the dead, and hearing on all sides the groans of the wounded and the dying. This terrific picture was heightened by successive explosions of powder magazines and tumbrils of ammunition, which shook the atmosphere and obscured the horizon with tremendous clouds of sulphurous smoke. If anything could add to such a scene of woe, it was the approach of a murky night, indicating a hurricane, that came on with furious rapidity, till it spread an indescribable degree of horror over the blood-stained field.

"On the arrival of the camp equipage, which was not till late in the evening, the victorious troops pitched their tents near the rivulet between the village of Laswaree and that of Impurah or Singrah. A battalion of infantry took charge of the prisoners who were collected together at the village of Sagepoorah, lying about midway between the British camp and the ill-fated village of Mohaulpoor, which, from its situation in the midst of the fury of the battle, was now reduced to ashes. Shortly afterwards, the Commander-in-Chief liberated all the prisoners, with the exception of the principal officers, amounting to forty-eight, whom he thought it prudent still to retain."

In Brigade Orders, Colonel Macan, commanding 3d Cavalry Brigade, requested Mr. Lyss and Mr. Newvan, surgeons of the 29th Dragoons, to accept his best thanks for their humane and successful exertions in bringing off the wounded, though with the greatest personal risk to themselves, and in affording the natives, as well as the Europeans, every assistance in their power.

The total loss in the battle was as follows :—

	Killed.	Wounded.
Europeans	95	311
Natives	77	341

Horses—Killed, wounded, and missing, 553.

His Majesty's 76th Foot lost more than twice as many as any other corps both in killed and wounded—13 officers were killed and 29 wounded, of whom two died of their wounds. In officers the 29th Light Dragoons suffered most. Those of highest rank who fell were Major-General Ware, Colonel Vandeleur of the 8th Light Dragoons, and Major Griffith of the 29th Light Dragoons, and Major Campbell, Deputy-Quarter-Master General. Seventy-one pieces of ordnance were captured, of which seven were heavy brass guns, and two were heavy iron ones. The iron guns were of European manufacture, the brass were cast in India—one Dutch six-pounder excepted. The dimensions were in general those of the French. Large quantities of stores of all kinds were also taken.

On the 8th of November the army left the blood-stained fields of Laswaree, where the air, from the number of dead carcases of men and beasts, had become highly offen-

sive. After several days of easy marches, proceeding very leisurely back the same way we came, we reached Paiashur, and the day following, the sick and wounded, with the captured guns, were sent off to Agra. "The army halted here a fortnight, during which time the fame of the recent victory having spread in every direction, the Rajas, both near and distant, from the Jumna to the Indus, rejoiced in the opportunity which it gave them of throwing off the Mahratta yoke, and eagerly sought the protection of the British.

"On the 14th a treaty of defensive alliance was concluded by the Commander-in-Chief with the Raja of Macherree. His capital or stronghold is Ulwur; and from the local situation and resources of this chief, he had it in his power to impede or repel every incursion of the Mahrattas into the northern parts of Hindoostan."

Sherpur.

Sherpur, nine miles north-east of Rámgarh, is remarkable for the tomb of Lál Dás, whose body is said to have come to Sherpur from the neighbouring Bhartpur village of Naglá, six months after death and burial. The tomb is a very substantial masonry building 100 feet long, with a high dome, and walls 5 feet thick. The interior is vaulted and low. The body of Lál Dás lies in a crypt several feet below the surface. Many other members of Lál Dás's family were interred at Sherpur.

Nogáwan.

Nogáwan, a large village seven miles north-east of Rámgarh. It was held by Patháns, and was once very prosperous, and the columns lying about the village, and traces of old gardens, tell of better days. To the west of the village is a Dargáh or Musalmán shrine, said to be as old as the Ajmír Dargáh.

There is a small Ráj fort here. In A.D. 1857, one hundred Ráj bullocks were on their way *via* Nogáwan to Firozpur, for the use of the British troops. Their escort was attacked just beyond Nogáwan by the Meos and the Baniyas. The principal inhabitants of the village stoutly went to its assistance, with the fort-commandant. The Meos surrounded them, and the commandant, Man Singh by name, was killed, together with many of his men and of the Nogáwan people.

The stream of the Lindwah passes by Nogáwan.

Mubárakpur.

Mubárakpur, the most prosperous Khanzáda village in the state. It is eight miles north-east of Rámgarh, has 224 houses, and 2577 inhabitants. The village is said to have been formerly Pathán, but for centuries Khánzádas have held it.

Charáondo.

Charáonda, eleven miles north of Rámgarh, a very small village on the border, but remarkable for a shrine to Deví, called *Deví ká thán*, beside an agreeable spring in the border hills, which overhangs the village. This shrine was formerly much respected, and high officials even used to make handsome offerings. But the Meos, who now hold the village, have deprived the priest of the rent-free grant once bestowed by the village, the proprietors of which were formerly Gujars. The latter are now depressed cultivators, and complain bitterly. The proprietorship of Charáonda is vested nominally in twenty-two villages of Nái Meos and the Khanzáda village of Márakpur, which, when the village was deserted, undertook to repopulate it. The Meos of this neighbourhood gave M. R. Bakhtáwar Singh much trouble, and a fort, called Ragunáthgarh, was built, and large villages were broken up into small ones.

Níkach.

Níkach is in the valley lying between the double range of hills north-west of Rámgarh, from which it is nine miles distant. This valley has much rich land, and the Meos of it, like those round Ragunáthgarh, were so

troublesome that Banní Singh drove the people away from their village under the hill, near which a fort called Bajrangarh was built, and compelled them to live in a number of small hamlets scattered about the village lands. The people are now desirous of returning to the old village site, which is on uncultivated ground, whereas the present habitations occupy some of the best arable land.

Bándoli.

Bándoli, five miles north of Rámgarh. It is well known as one of Lál Dás's places of residence, and the tombs of several members of his family are here. Within the limits of the adjoining village of Kho, high up on the hill, is a conspicuous masonry building, which marks one of Lál Dás's places of retirement. There is a public tank at Bándolí, built forty years ago by one Rúp Dás.

The Alwar Tahsíl adjoins Rámgarh on the west. It is the only tahsíl in the state which at no point touches foreign territory. It is situated in Mewát and is 496 square miles in extent, and has a population of 152,000.

Its parganahs, villages, and castes, are as follows :—

	Hindú Rájpúts.	Brahmins.	Játs.	Mínas.	Gújars.	Meos.	Khánzádas.	Mixed.	Total.
Ulwur	9	1	7	...	5	38	...	17	77
Baháḍapur	...	...	...	...	...	13	...	2	15
Dehra	...	...	...	...	1	17	2	1	21
Málakhera	4	...	5	3	1	4	...	10	27
Total .	13	1	12	3	7	72	2	30	140

For revenue statistics see Appendix.

The Ulwur Tahsíl contains more than any other of the catchment areas of the two most important irrigating nallahs, the Rúparel and the Chúhar Sidh. It has been already explained that but a portion of the waters of the Rúparel and its tributaries may be detained in Ulwur. The most important part of what does remain is held back by the Sileserh bandh already mentioned. From Sileserh comes the water which, conveyed by a canal, beautifies the environs of the city. The stream which flows down the Sileserh valley to join the Rúparel produces some *dahrí* land, and the Rúparel and Chúhar Sidh have a few acres of *kátlí* in most of the villages along their banks, and here and there some *dahrí*, notably at Banjír Nagla.

The extensive hills of the Ulwur Tahsíl are to a large extent grass, game, and wood reserves, as detailed elsewhere (p. 103).

Sixty feet is an extreme depth at which to find water (except in the hills), and 20 to 35 feet is an ordinary depth.

The date of the old papers in which the areas and *jammas* of many villages of Ulwur are recorded does not appear, but they are said to be as old as Akbar. Those of the pargana of Mála Khera seem to have been prepared when it was held by M. R. Siwáí Jai Singh of Jaipur; the date is s. 1782 (A.D. 1725). The Kánungoes have sanads from Jai Singh, dated s. 1777, and from Madho Singh, s. 1819.

Some of the principal villages are entered as follows :—

	Area recorded in Muazinas.	Jamma recorded in Muazinas.	Area according to present Survey.	Jamma assessed.
Dhákpúrí	1512	2299	1676	2000
Chomú	2757	1591	2777	1600
Kutína Kalán . . .	3728	2842	1965	1450
Mirzapur	611	1380	907	550
Lílí	2884	1206	3120	2500
Berla (now in Lachmangarh) .	2278	2508	...	...
Desúla (Ulwur) . . .	2033	3313	2060	2600
Jatiáno	2904	2514	2187	2360
Gigolí	1879	1750	1737	1350
Khamála	1212	1610	1106	1540
Pirthipúra	5475	5993	8789	4100
Kalsáda	...	...	...	...

The city of Ulwur has an admirably central situation in the territory of which it is the chief town.

Ulwur.

Two modes of deriving its name are current. Some say that it was anciently called *Alpur*, or "strong city," some that by an allowable interchange of letters it is a form of the word "Arbal," the name of the main chain with which the Ulwur hills are connected. The city lies under the hill range, which just above it is crowned by the fort.

It has already been narrated (p. 5 note) that local legends declare the Nikumpa Rájputs to have been the first occupants of Ulwur. They are said to have built the fort and the old town, remains of which last are to be seen within the hills under the fort.

The cause of the fall of a ruling family is generally declared by local legends to have been some special act of gross oppression committed by the family. In the case of the Nikumpas, their ruin is attributed to their practice of human sacrifice. Daily they offered to Durga Deví some wretched man or woman belonging to the lower castes. A Dom widow's son was thus put to death, and the Domni, in revenge, told the Khánzada chief of Kotila that he might easily seize the Ulwur Fort by attacking it when the Nikumpas were engaged in the worship of Deví, at which time they laid aside their arms. An attack was accordingly organised. A party of Khánzádas lay in wait under the fort; the Domni, at the proper moment, gave the signal by throwing down a basket of ashes, and a successful assault was made. The spot where the ashes were thrown down is pointed out and called "Domni Dánta."

The first historical mention of Ulwur, which I have been able to find, is in Ferishta, who speaks of a Rájput of Ulwur contending with the Ajmír Rájputs in H. 590 (A.D. 1195).

The position of Ulwur as chief town in Mewát, the visit of Bábar to it, and its subsequent history, has already been spoken of.

The city of Ulwur is protected by a rampart and moat on all sides but where the rocky hill range crowned by the fort secures it from attack. There are five gates; the main streets were well paved when Captain Impey was Political Agent.

The population of the city and suburbs was 52,357, according to the census of April 10, 1872. The most numerous classes are Brahmins, Baniyas, and Chumárs.

In 1875-76, a plan of the city and suburbs on a large scale was made by a com-

petent surveyor; every holding was numbered, and full statistics recorded and tabulated regarding ownership, the character of buildings and tenements, &c. The buildings of most note in the city are—

(1.) The Rájá's palace, built chiefly by M. R. Banní Singh. It contains some fine courts, and a beautiful Darbár room; the view from the roof of the latter, comprising the fort, rocky hill-side, with temples under it, and the tanks and cenotaph of Bakhtáwar Singh in the foreground, is considered almost unique, and very well worth a visit.

(2.) The cenotaph of M. R. Bakhtáwar Singh, under the fort, has attracted much notice. It is a very fine specimen of the foliated or segmental arch style. Fergusson says of this cenotaph: "It makes up with its domes and pavilions as pleasing a group of its class as is to be found in India, of its age at least."

The Temple of Jagánath, in the chief market-place, is the most conspicuous of its class.

The domed building inappropriately called the Tirpolia covers the crossing of the main streets. It is an old tomb, said to be that of one Tarang Sultán, brother of the Emperor Fíroz Khán. It forms a sort of small covered bazaar.

There are several old mosques bearing inscriptions. The most considerable is near the palace gate; it is now used as a store-house. Its date, expressed in a sentence, is H. 969.

The Mussulman shrine of most account inside the city is that of one Bhíkan, said to have been killed in battle in the time of Kutbuldin Aibak. A street and mosque are named after him.

A fine Court-House, erected when Captain Impey was Political Agent at Ulwur, stands in a handsome square at the entrance to the palace. Opposite it a suitable Revenue Office is under construction.

The environs of the city have been mapped by the Topographical Survey Department, and its roads, gardens, and main buildings are well delineated.

The gardens, especially the Banní Bilás, and ground watered by the canal from the Sileserh Lake, have been already spoken of, as also has the lake itself pp. 29, 91, 103.

The largest buildings near and outside the city are—

(1.) The Fort, which stands just 1000 feet above the Tirpolia. It contains a palace and buildings erected chiefly by the first two Narúka chiefs of Ulwur. Its ramparts extend along the hill top, and across the valley for about two miles. It is said to have been built by Nikumpa Rájpúts, and has undoubtedly been in the hands successively of Khánzádas, Mughals, Patháns, Játs, and Narúkas. Probably its weakest point is that which lies over the old town of Ulwur. Below the fort are two outworks, both to protect the approach to the fort and to strengthen the city wall. One is known as the *Chitankí;* the other—which is a work, no doubt, of a northern Governor—*Kábul Khurd.*

(2.) The Banní Bilás palace, an elegant structure situated in the garden already mentioned. It was the work of M. R. Banní Singh.

Near the public railway station, a private one for the use of the Maharaja and his household is being erected. It will be a very handsome building.

Near the station on the Bhartpur road is a fine Musalmán tomb of A.D. 1547, known as Fatah Jhang's. Its dome is a conspicuous and ornamental object. Fatah Jhang was probably a Khánzáda of note. At least his Hindoo extraction would appear to be indicated by the fact of the inscription, which is the only memorial

inscription I have met with on an Ulwur monument, being in Nágarí character. It gives the Hindí date as well as the year of the Hijira. It runs thus—

"Sambat 1604, san 955, Fatah Jang Khán, wafát páí taríkh, 27 Máh Rabi ul áwal Gumbaz níú dini tarikh 3 . . . . ."

The Residency, about a mile and a half from the city, a fine tank for the use of the city, and an excellent jail on the Tijára road, are the principal works in the suburbs constructed or begun during the minority of the late Chief, Sheodán Singh. The public gardens were laid out by M. R. Sheodán Singh, and since the establishment of the Council of Administration in A.D 1870, the High School, Dispensary, and Stables have been built, and *Kotwálí* and *Tahsíl* are in process of erection. There are good metalled roads connecting the principal gardens, the Residency, and Sileserh Lake with the city.

Several dams or embankments have been built or thrown up to intercept the streams of the rains. One, known as Partáp Singh's bandh, was expected to create a fine lake under the fort, but the water sinks, flows under ground, and reappears in the plains five or six miles east of Ulwur.

Baháдurpur.

Bahádurpur, eleven miles north-east of Ulwur, contains 930 houses. It formerly was the headquarters of a pargana. Saiyads are the principal inhabitants, but many of them are absent on service. The town is said to have been founded or revived by either the famous Bahádar Náhir Khánzáda or his son. It was once an extensive and flourishing town with large bazaars, numerous fine houses with temples and tombs. One of the Jain temples has an inscription in Hindí, and a well, one in Arabic, but I have been unable to get either deciphered. A fort on a rock stands near the town. It is occupied by Ráj Sepoys.

Mála Khera.

Mála Khera, twelve miles south of Ulwur on the railroad, has 632 houses. It has a rampart round it, and a garrisoned fort. It gives its name to a pargana.

Báleta.

Báleta, sixteen miles south of Ulwur, close to the hills. It has 416 houses, and 2098 inhabitants. There are iron furnaces at this village. Here, too, M. R. Banní Singh built a large dam, but it forms no lake, and no very considerable extent of valuable land is produced by it.

Akbarpur.

Akbarpur, nine miles south-west of Ulwur. It has 451 houses, and 1606 inhabitants. It gave its name to a pargana.

Dehra.

Dehra, seven miles north-west of Ulwur, the chief village of a pargana, but now insignificant. The pargana is the valley just north-west of Ulwur, through which the Chuhar Sidh flows, and in the hills of which the great Meo Fair already mentioned takes place. Charan Dáss was born at Dehra. A residence of Lál Dás is at Dhaolí Dúb at the entrance to the valley, and the Chuhar Sidh shrine is in the hills overhanging it (p. 53).

Bánsúr.

Bánsúr, the last of the middle Tahsíls, adjoins the Ulwur Tahsíl. Kot Putli, belonging to the Raja of Khetrí and Jaipur territory bound it on the west. Part of it is in the *Ráht*, part in the *Wál* (vale?), a tract lying south of the Ráht, and occupied chiefly by Shekháwat Thákurs (p. 123). It is 330 square miles in extent, and has a population of 67,000.

	Hindú Rájpúts.	Brahmins.	Játs.	Gújars	Ahrs.	Mughal.	Pathn	Mixed.	Total.
Bánsúr	24	2	...	14	6	1	...	7	54
Narainpur . .	20	1	...	1	...	...	...	2	24
Rámpur . . .	3	...	3	...	1	...	1	4	12
Hájipur . . .	...	...	...	2	2	...	...	1	5
Garhi Mamor . .	14	2	...	1	...	...	...	1	18
Barod	2	...	...	2	...	...	...	...	4
Harsora . . .	2	1	...	5	1	...	...	3	12
Hamírpur . . .	1	...	...	4	1	...	...	1	7
Total .	66	6	3	29	11	1	1	19	136

These parganahs are old estates which were held by Shekháwat or Chauhan Thákurs. All the Thákurs are now ill off.

For revenue statistics, see Appendix.

The only flooded lands are those established below the Bábaria bandh (an important work on which a large sum has been recently expended), and the deep hollows to the south of and near to the town Bánsúr.

Captain Abbott, who inspected and assessed the Tahsíl, remarks regarding it :—

"The surface of the country is for the most part undulating raised bars of sand, alternating with loamy hollows. In these parts we have soils varying from a good loam to a very poor sandy soil. The Narainpur pargana, the greater part of the Garhi pargana, and the eastern portions of the Rámpur, Hájipur, and Hamírpur parganahs have a hard and rich soil, generally capable of yielding two harvests.

"The Sabí river forms the greater part of the boundary with the Jaipur state. It flows with considerable force for a few days in the year, and then dries up. It is chiefly regarded as a nuisance, owing to the uncertainty of the direction of its flow, and the persistent way in which it cuts into the village lands bordering on it, or deposits a layer of sand; it, however, affords some compensation by leaving a good portion of its bed fit to bear *rabí* crops by the aid of peculiar manure. These areas are called '*Kátlí.*'

"The next stream in size is the one which, rising south, flows past Narainpur, and further on joins the Sábi. *Kátlí* crops are grown in the bed of this stream, too, but in many parts 'Kullur' interferes with good produce. Another stream, rising in the Rámpur hills, and flowing north past Harsorn, affords considerable area for Kátlí cultivation. The only other streams of any importance are the collection of little ones which flow into the Bábaria basin, where their waters are retained by the bandh there constructed."

Much trouble has been caused by Rájpúts of the Jaipur village of Rájnota, who, after cultivating land in the adjoining Ulwur villages, have refused to pay a fair rent, trusting to their power of giving trouble on the border to facilitate the evasion. Captain Abbott, as Settlement officer, has fixed the rent of these lands so that in future there can be no question of the amount which should be paid.

The depth of wells in Bánsúr, from the surface of the ground to the water level, is never more than 70 feet, and usually from 20 to 30.

The *muázinas*, or old pargana papers, bear dates, F. 1152 (*i.e.*, A.D.1739), and H.

972 (*i.e.*, A.D. 1564). The following figures afford comparison between that period and the present :—

Total area, according to muázina of H. 1152, of six villages, comprising pargana of Hájipur (namely, Hájipur, Bhubserah, Hamírpur, Chínd, Kishorpura, Bámanwás, Bhuriawás), 12,708 bíghas.

Total Jamma of do., Rs. 6485.

Present area of do. according to Settlement survey, 8464 settlement bíghas.

Present Jamma of do., Rs. 10,841.

Total area of twelve villages, according to muázina of H. 972, comprising pargana of Rámpur (namely, Mothúka, Fatahpur, Kaliannagar, Mándh, Mudlí, Ghat, Bálawás Basna, Mukandpur, Lohech, Toda), 24,000 bíghas.

Total Jamma of do., Rs. 19,403.

Present area of do., according to Settlement survey, 26,365 bíghas.

Present Jamma of do., Rs. 11,890.

Bánsúr is situated twenty miles north-west of Ulwur city, but more than thirty by any practicable road. It has 620 houses and 2930 inhabitants. There is a garrisoned fort on a rocky hill over against the town. A model tahsíl office has been built here, the first of those which are everywhere to take the place of the old make-shift buildings. The neighbourhood of the town is remarkable for its fine *bargat* trees.

Bansúr.

The pagana of which Bánsúr is the chief village, was known as the "Beálisí," (or the forty-two villages), and was a Shekháwat Thakur's estate. There were three such estates.

Narainpur is twelve miles south of Bánsúr. It has 1087 houses and 4460 inhabitants. Enough regarding its Shekháwat inhabitants has already been said (p. 123). The pargana, with that of Garhí Mamúr, is composed of the second of the three Shekháwat estates. The town is a very ancient place. See General Cunningham's "Ancient Geography of India."

Narainpur.

The parganahs of Narainpur and Garhí Mamúr forms the Wál or the main portion of it.

Garhi Mámúr is eight miles south-east of Bansúr. It has 251 houses and 1076 inhabitants. There is a little fort here which the Shekháwats took posession of during the disturbances of 1870. The old estate which forms the pargana of Garhí Mamúr was an off-shoot of Narainpur.

Garhí Mámúr.

Rámpur is six miles south east of Bánsúr. It has 1013 houses and 5289 inhabitants. This was the seat of a Chauhán family which held the village and others about it, which together now form the Rámpur pargana. The old position of the family, whose representatives still live at Bánsúr, but in very reduced circumstances, has been considered in the settlement of the village.

Rámpur.

Harsora is eight miles north-east of Bánsúr. It has 332 houses and 2750 inhabitants. It, with the villages about it, formed a Chauhán estate ; but the Chauháns were entirely deprived of the management of their villages, and are not now regarded as proprietors.

Harsora.

Hamírpur is eight miles east of Bánsúr. Houses, 153. Population, 2357. The parganahs of Hamírpur and Hájipur formed the third Shekháwat estate.

Hamírpur.

Hájipur, six miles east of Bánsúr. Houses, 404. Population, 1876.

Hájipur.

Talbirich.

Tálbirich is a very pretty spot at the head of the Rúpparel valley, five miles east of Narainpur. It is famous for hot springs, which flow into bathing tanks, and to which medicinal and other virtues are attributed. The water passes into a wood of *tál* (pentaptera) trees, which are found scarcely anywhere else in the state. Cenotaphs of Shekháwat Thakurs are situated, and afford shelter, near the tank.

Southern Divisions.

Katumbar Tahsíl.

Katumbar is the most eastern of the four southern tahsíls. It is partly in Narúkhand, partly in . It has Bhartpur territory on three sides of it, and some Bhartpur villages are isolated within its limits. Its area is 122 square miles, and its population about 39,000.

The tahsíl has 74 villages, of which 67 are fiscal and 14 revenue-free. Its parganahs and fiscal villages are as follows:—

	Hindú Rájpút.	Brahmin.	Jat.	Gújar.	Ahír.	Shekh.	Mixed.	Total.
Katumbar	...	2	16	5	...	1	10	34
Part of old Lachmangarh	9	2	...	1	1	...	5	18
Sonkar	3	5	1	...	...	...	6	15
Total	12	9	17	6	1	1	21	67

For revenue statistics, see Appendix.

The crop rates of revenue prevalent are as follows:—

	Katumbar.			Sonkar.
Wheat (well) . . .	5 0	...	...	...
,, (denkli) . .	2 8	...	...	4 0
Barley (well) . .	4 0	...	...	...
,, (denkli) . .	2 0	...	...	3 0
Cotton	2 8	...	...	3 0
Jawár (unirrigated) .	1 2	...	...	...
,, (dahrí land) . .	2 0	...	...	...
Indian Corn . . .	1 8	...	...	1 8
Gram	2 0	...	...	2 0
Bájra	1 2	...	...	1 2
Moth and Inferior Pulses	1 0	...	...	1 0

About two-thirds of the soil is of inferior quality. The rest is good. The chief crops grown are in order of extent, bájra, moth, jáwár, cotton, barley.

The nallah from Lachmangarh flows into the Tahsíl, but the water reaches the remoter villages irregularly. The Bháwar nallah in the south of the tahsíl waters

three villages, and the Ghossána nallah waters six villages. At one of these, Gála Khera by name, there is a bandh.

The water level in some wells of Katumbar is between 70 and 80 feet below the surface, but 30 feet is about the average.

The old pargana papers bear date s. 1786 (A.D. 1729), the time of Siwái Jai Singh of Jaipur.

The following are specimens of the old areas and Jammas :—

Area, according to old papers of pargana Sonkhar, comprising nine villages, viz., Sonkhar, Sonkhrí, Dorolí, Salwárí, Kherlí, Natoj, Kála Khera, Ghilauta, Daroda, 39,242 bíghas.

Old Jamma of do., Rs. 20,275.

Area according to survey, 27,259 bíghas.

Jamma now assessed, Rs. 30,455.

The Marhattas took the place of Jaipur as possessors of Katumbar, and held the pargana, or the greater part of it, till s. 1860 (A.D. 1803). In that year the Marhatta officials murdered some respectable persons of the neighbourhood, one of whom was a Brahmin, and the Kánungoes and others complained to M. R. Bakhtáwar Singh of Ulwur, who ousted the Marháttas. But a fresh force turned out the Ulwur troops, and it was this army which Lord Lake marched against and destroyed at Láswarree.

The town of *Katumbar* is thirty-eight miles south-east of Ulwur. It has 828 houses and 3145 inhabitants. It is an ancient place, but now contains no wealth; and except as the headquarters of the tahsíl, is of little importance. Katumbar.

Sonkar, six miles south-west of Katumbar. It has 374 houses and 1618 inhabitants. It is the chief village of the pargana known in the time of the emperors as Sonkar Sonkrí. Sonkar.

Sonkar was, seven hundred years ago, founded by Chauháns from Sonkrí, who had originally, it is said, come from Nímrána. According to tradition, they had taken possession of Tasai, in Katumbar, when the murder of a Brahmin by the Mínás of Sodoli caused them to attack Sodoli as avengers. Sodoli was destroyed, and on the site Sonkrí was built.

For a long time previous to s. 1834 Jaipur is said to have held the pargana. From s. 1834 to s. 1840 the Mughals held all or a portion of it, and their houses are pointed out in Sonkrí. In s. 1840 the Marhattas devastated the pargana, and occupied it subsequently till s. 1859. In s. 1860 the Bhartpur Játs held the pargana till after the Rabi harvest. Since then it has been a part of Ulwur.

Samúchí, eleven miles south of Katumbar. It contains 420 houses and 2039 inhabitants. There is a garrisoned fort here, and the village contains much good *dahrí* land. Samúchí.

Lachmangarh is the southern tahsíl next to Katumbar. It is in Narúkhand, and touches Bhartpur territory, but its southern border chiefly lies along Jaipur. Lachmangarh Tahsíl.

Some isolated Jaipur villages are within its border, and villages of Lachmangarh lie detached in Jaipur. The area of the tahsíl is 221 square miles, and its population 70,000.

The tahsíl consists of but one pargana. Its villages and the castes of the proprietors are as follows:—

Hindú Rájpút.	Brahmin.	Ját.	Míná.	Gújar.	Ahír.	Kharwál.	Meo.	Mughal.	Mixed.	Total.
15	3	14	8	7	4	1	20	1	35	108

For revenue statistics, see Appendix.

The soil of the Lachmangarh Tahsíl is for the most part light where unaffected by floods. The chief crops grown are, in order of extent, bájra, moth, jawár, barley, cotton, gram.

The principal irrigating nallah flows from the bandh at Lachmangarh, and from Ghát, on the Rúpparel, a canal brings water to certain villages after the rains.

The depth of wells to the water level is usually from 15 to 35 feet, but a depth of 70 feet is to be met with in the tahsíl.

The old name of Lachmangarh was Taur. Partáp Singh got possession of the place from Sarúp Singh, and enlarged the fort and renamed it Lachmangarh. The fort subsequently endured a seige laid by Najaf Khán (p. 17).

The town of Lachmangarh is twenty-three miles south-east of Ulwur. It has 996 houses, and according to the census, 3779 inhabitants.

The fort contains good accommodation for the Chief when he visits the town.

A long bandh detains the waters of a nallah from the south-west. There are fine trees on and below this bandh near the town, and early in February, when the yellow blossom of the *sarson* covers the expanse behind it, it is a most tempting place to linger on. The bandh requires much attention, for being almost entirely earthen, it is very liable to get out of repair.

Maujpur.

Maujpur, three miles west of Lachmangarh. It has 669 houses, and, according to census, 3519 inhabitants. It has a bazaar, and much of its area is dahrí land. A good road has been constructed between Lachmangarh and the railway station at Mála Khera, and Maujpur stands on it. The village is also on the line of communication between Lachmangarh and Rájgarh.

Rájgarh.

Rájgarh is the next of the southern tahsís. It, too, is partly in Narúkhand, but its western portion was the Bargújar and Rájáwat country. Jaipur lies along its southern border. Its area is 373 square miles, and population about 98,000. It has 108 fiscal and 99 revenue-free villages. The fiscal villages with the parganas are as follows :—

Parganas.	Hindú Rájpút.	Brahmin.	Míná.	Gújar.	Ahír.	Meo.	Sakka.	Mixed.	Total.
Rení	2	4	14	1	...	...	1	8	30
Mácherí . . .	...	...	2	1	1	3	...	2	9
Rájgarh	1	3	6	...	...	...	...	10	20
Rájpúr	1	5	4	...	...	...	...	7	17
Tehla	3	8	6	1	...	...	...	10	28
Lachmangarh . . .	...	...	1	...	...	1	...	...	2
Mála Khera . . .	...	...	1	...	...	1	...	...	2
Total .	7	20	34	3	1	5	1	37	108

The soil of the Rájgarh Tahsíl is nearly all good. The chief crops grown are, in order of extent, barley, moth, bájra, cotton, jawár.

Water flowing from the hills surrounding Rájgarh is collected in the Bhágola bandh just south of Rájgarh, the lands of which are benefited as are also those of village Got adjoining. From the bandh at Mácherí, a nallah in the rains flows east, and with additions reaches Lachmangarh. It has little *dahrí* in Rájgarh villages. At Rení a new *bandh* forms a good deal of *dahrí*.

In Rájpúra the Deolí bandh supplies water for the irrigation of five villages below it, and the villages round the Deolí lake obtain rich flooded land as the water flows away, but much of it too late in the season to be very valuable.

In the Tehla pargana there are water-courses from all directions, but they do not spread their floods, and form very little dahrí. They, however, keep up the well-water level. Village Talao has a tank, under which lies some of the richest irrigated land in the state, and its revenue, though high, is paid without difficulty.

At Kho, in the same pargana, a new bandh has been constructed lately, which is especially valuable in raising the well-water level.

The iron and copper mines of the tahsíl have been spoken of elsewhere.

The water-level in wells is occasionally 75 feet or thereabouts below the surface, but it is usually from 10 feet to 35 feet.

Rájgarh.

It has been already related how the present ruling family of Ulwur was originally established at Rájgarh, which, with Mácherí and half Rájpúra, formed the estate with which Partáp Singh began the career which he ended as Chief of Ulwur.

The old town of Rájgarh—whether it really bore that name or not I am not sure—was situated about half-a-mile eastward of the present town, and some vestiges of it are still to be seen. This old town is said to have been founded by Rájá Bagh Singh Bargújar in S. 202, and the Bhágola bandh near the town is attributed to the same chief.

The new town of Rájgarh is said to have sprung up under the shadow of the fort erected by Partáp Singh about 100 years ago (p. 16). Enclosed within the town walls, and forming part of the present town, are two villages, Kúrníbás and Muhammadpur. The population, according to the census, was 12,070.

The wall and ditch round the town were constructed by M. R. Banní Singh.

In S. 1839 (A.D. 1782) the Jaipur chief attacked Rájgarh, but this and other incidents connected with Rájgarh have been already dwelt on. There are several fine buildings at Rájgarh, especially the palace in the fort, the frescoes in which are curious. Temples, too, are worthy of note, and there is a wealthy monastery of Dadúpanthis already spoken of. The resident monks (sádhs) do not lead very austere lives, but they receive hospitably mendicant brethren who lead harder lives. The gardens about Rájgarh are extensive. One or two belonging to the Ráj have nine bárahdaris.

Thana.

Thána, a village two miles north-west of Rájgarh is remarkable as being the seat of the family which has supplied three chiefs to Ulwur. Indeed, the residences of nearly all the principal Narúka Thákurs are in the Lachmangarh and Rájgarh Tahsíls.

Mácherí.

Mácherí is three miles north-east of Rájgarh. It has 593 houses, and 2352 inhabitants. It was part of Partáp Singh's original estate. The path between it and Rájgarh is over desolate hills, and was formerly very unsafe. A tank containing fish is met with on or near this path. Mácherí and Deotí, where the lake is, seem to have been the chief towns of the district in Akbar's time.

Rájpúra.

Rájpúra, the third village of the original estate. It is eight miles south-west of Rájgarh, and contains 481 houses and 2294 inhabitants. The fort here was also built by Partáp Singh, and successfully resisted the Jaipur troops. There is a long bandh here, which is not very advantageous.

Rení.

Rení, eight miles south-east of Rájgarh, contains 656 houses and 3281 inhabitants. It has a new bandh.

Tahla.

Tahla, fourteen miles west of Rájgarh in a straight line, but eighteen by cart-road through the Deotí pass. It contains 418 houses and 1846 inhabitants. It is situated in an almost circular valley, and a fort stands on a rock above it.

The villages of the Tahla pargana were part of a Bargújar state formerly. They were ousted through the enmity of the Jaipur chief and the hostility of the Dehli emperor, to whom they had refused to give a daughter in marriage.

The present Tahla fort is said to have been built by Siwái Jai Singh, chief of Jaipur, to employ the starving during a famine in s. 1812. The Rájáwats of Bhángarh then held Tahla in succession to the Bargújars. This fort was taken by Partáp Singh in s. 1826, but was recovered two years after by Mahant Gumranand, no doubt a Nága leader in the service of Jaipur. Bhawání Singh Jádú, an officer of Partáp Singh's, retook it in s. 1835–36.

The Brahmin proprietors of Tahla say they were the Parohits of the Bargújar ruling family.

Taláo.

Taláo, in the Tahla pargana, is ten miles west of Rájgarh, and fourteen by cart-road. It has 1938 inhabitants. Its tank irrigates some very rich land, and water-fowl abound in it.

On the tank are the remains of an ancient temple with a half-effaced inscription. There is a curious legend attached to this tank. It is said that at one time the water of the tank turned blood red, and the Bargújar proprietor was warned by the Pundits that it would remain so until he buried his son and daughter-in-law beneath it. The advice was taken, the victims were placed in their living tomb with six months provisions, and a monument raised to their memory.

Kho Dariba.

Kho Dariba, two adjacent villages in the Tahla pargana. Kho has 2194 inhabitants, and a fine and valuable dam on which a large sum of money has been recently expended. Dariba is well known for its copper-mine described elsewhere.

Nílkanth.

Nílkanth, in the hills above Tahla. It is one of the most interesting places archæologically in the State. Once on the plateau of these hills there was a considerable town, adorned with temples and statuary. Its old name is Rájor or Rájorgarh. It was the old capital of the Bargújar tribe, of Rájpúts, when they ruled in this region. Tod speaks of it as a place of great antiquity (Tod's "Rajisthan," vol. ii. pp. 336, 338). The most remarkable remains are a colossal human figure cut out of the rock, similar to some of those on the fort-rock at Gwalior; a comparatively large pyramidal domed temple, richly decorated with figures, which here

and in porches seem deserving of study ; columns there are beautifully sculptured in the style of columns at Baroli in Mewár,* though on a much smaller scale, and of the temple of Amarnáth, not far from Bombay, diagrams of which were published in the "Indian Antiquary." Indeed, the temples at all three places are both in honour of the same deity—Shiv, and, as inscriptions show, erections of the same century, or within a few years of the same century, of the Hindú era—namely, the tenth. The date s. 1010 is clearly legible on a figure of Ganesh in the large temple of Nílkanth. The place would be worth a visit from a competent archæologist.

Kánkwári.

Kánkwári, a village with a very small population but a large area, is remarkable for its fort, which is the least accessible of any in Ulwur. It stands on a hill situated on the same plateau as Nílkanth, and nearly surrounded by higher hills, the nearest of which are about 1500 yards distant.

This plateau is approached either by a narrow pass or by a circuitous and steep road, barely passable for carts.

The outer walls of this fort are about 8 feet thick, their length about 100 feet by 300 feet. In the keep of the fort is a small palace built by Partáp Singh, who is said to have come from Kánkwári to take possession of the fort of Ulwur. The keep has thin walls. The fort of Kánkwári is said to have been built by Siwái Jai Singh the same year as the Tahla fort. It, too, was a famine work, and it is said that the common people laboured by day, and the respectables, unaccustomed to manual labour, at night. There is a temple of Mahadeo at the foot of a little hill, on which stands a square outwork (Chauburja), which temple is said to be 1700 years old.

Thána Ghází.

Thána Ghází is the fourth southern tahsíl. It adjoins Rájgarh, and has Jaipur territory on its south and west. The whole of it, or nearly the whole, was formerly in the hands of the Rájáwats. The western part of the tahsíl is called *Nehera*. The area of the tahsíl is 287 square miles, and the population, 55,000. It has 23 revenue-free and 121 fiscal villages. The latter, with the parganas to which they belong, are shown below.

Parganas.	Hindú Rájpút.	Brahmin.	Míná.	Gújar.	Málli.	Kayath.	Mixed.	Total.
Baldeogarh	...	6	3	6	1	...	6	22
Partápgarh	2	...	6	4	...	...	10	22
Thána Ghází	6	10	9	3	...	...	14	42
Ajabgarh	1	5	14	1	...	1	6	28
Narainpur	7	...	...	...	...	...	...	7
Total .	16	21	32	14	1	1	36	121

For revenue statistics, see Appendix.

* Tod, page 646 of vol. ii. (2d ed.)

The soil of this tahsíl is for the most part super-excellent, not more than ten per cent. of it is bad or inferior.

The principal crops grown are Indian corn, barley, and moth.

The Ajabgarh and Partápgarh nallahs are the two principal streams. Both of these usually run all the year round. They are chiefly valuable for raising the water level in wells.

Bandhs are needed at several places. At Píplai the people would gladly pay a good percentage on the cost of one. At Gola ka bás, and a village south of it, bandhs were desired.

Much land is not entered in the statement as *dahri*. The peculiarity of the pargana is the excellence of its well land. It has an extraordinary amount of *dofaslí* (or land yielding two crops a year), and this *dofaslí* bears an astonishingly high rent rate.

Water in wells is rarely as much as 30 feet below the surface, and in Ajabgarh not 15 feet.

The waste land of this pargana is also very extensive. Its distance from Ulwur renders its utilisation for Darbár purposes difficult; consequently the people have the use of the Ráj runds at a nominal rental, and an unusual number of cattle is kept, so that manure is plentiful. The grazing land besides being so extensive is also very good.

The hills are generally remarkable for their extensive tableland; on which the grass is very good. The local term for the tableland is *mála*, and the valleys between are called *chhínd*.

The old crop revenue rates are marvellously high in this tahsíl. The bígha used was not the common Ráj bígha generally used elsewhere, so the rates shown below are calculated for the Settlement bígha which is ·625 of an acre.

	Thána Ghází. Rs.	An.	Pies.		Ajabgarh. Rs.	An.	Pies.
Sugar cane	15	0	0	...	23	12	0
Indian corn	6	0	0	...	6	13	0
Cotton and til	7	0	0	...	8	4	0
Jawár, bájra (irrigated)	1	12	0	...	2	8	0
„ (unirrigated)	1	2	0	...	...		
Moth (irrigated)	1	0	0	...	1	2	0
„ (unirrigated)	0	12	0	...	...		
Tobacco, wheat	7	8	0	...	8	0	0
Barley	5	12	0	...	5	12	0
Gram	2	8	0	...	2	8	0
Dofaslí—							
Indian corn followed by wheat or tobacco	13	8	0	...	14	5	0
„ by barley	11	12	0	...	12	9	0
Unirrigated jáwar or bájra followed by irrigated barley	7	8	0	...	...		
Unirrigated jawár or bájra followed by well wheat	9	4	0	...	...		
Cotton followed wheat or tobacco	8	8	0	...	...		
Cotton followed by gram	9	8	0	...	...		
Indian corn followed by opium	12	8	0	...	...		

Mádho Singh, son of Bhagwán Dás, chief of Amer, is said to have received in grant Bhángarh with the territory about it, including the whole of the present Tahsíl of Thána Ghází.

The history of the family will be most easily shown in the following form :—

- **BHAGWÁN DÁS, Chief of Jaipur.**
  - Mán Singh (Akbar's famous General).
  - Mádho Singh (who obtained Bhángarh).
    - Súján Singh (descendants hold villages, Agar and Nángal of Thána Ghází).
    - Chatur Singh (of Bhángarh).
      - Ajab Singh (succeeded his father at Bhángarh, and founded Ajabgarh, in the valley, six miles north of it).
        - Harí Singh (descendants at Píplai, Thána Ghází).
          - Chajú Singh.
          - Nathú Singh.
          - Dakhaní Singh.
          - Daulat Singh.
        - Kábilí Singh (Had Ajabgarh and Bhángarh).
          - Jeswant Singh (succeeded father). Abandoned Bhángarh, and resided at Ajabgarh.
      - Umed Singh (descendants hold Súratgarh, Thána Ghází).
      - Bhím Singh (descendants have V. Burja).

The last three obtained Bhángarh from Chajú Singh by becoming Musalmans, and so getting imperial help. They were driven out by Siwái Jai Singh, chief of Jaipur, and Jeswant Singh of Ajabgarh, who was in alliance with his cousins, was killed. After this Bhángarh diminished in population and importance, and when the famine of s. 1840 fell on the land the town was abandoned, and has remained a ruin ever since.

Partáp Singh's conquest of the Rájáwat territory has been already spoken of. The parganas of Ajabgarh and Baldeogarh were formed into a Tahsíl with the villages near Partáp Singh's new fort of Partápgarh. This Tahsíl was annexed to Thána Ghází in A.D. 1870.

Bhángarh situated twenty miles south of Thána Ghází, the headquarters of the Tahsíl, was the capital of this part of the country. It is now in ruins, and it is melancholy to pass up its main street deserted and roofless as the old houses and shops are. The extent of the ruins indicate that the town was as large as the present city of Ulwur. Like the latter, Bhángarh is situated under a hill, on the lower slope of which was the Rájá's palace. A clear stream falls into a pool overhung by trees lying under the palace, and hard by are two temples known as Hanúmánjí's and Máhádeojí's. These temples have much beauty and elegance, and ought to be preserved from decay by the State. The Jhirrí marble, much of which was used on them, has been a good deal defaced by whitewash. Their style is more that usually adopted for cenotaphs than common in temples. Outside the old city of Bhángarh is a fine Musalman domed tomb of marble, presumably to the memory of one of those sons of Harí Singh who turned Musalman.

Bhángarh.

Ajabgarh, fourteen miles south of Thána Ghází. It has 2071 inhabitants. The town was founded it is said by Ajab Singh Rájáwat (already mentioned) s. 1692. The fort, too, is attributed to Ajab Singh. Jeswant Singh grandson of Ajab Singh, being on bad terms with his brethren, who possessed Bhángarh, built a wall across the valley in which both towns are situate. This valley in the neighbourhood of Ajabgarh is very pretty. The range of hills on each side is picturesque, and they are well wooded on their lower slopes. The valley itself is the richest tract in the state; a stream runs down it; water is close to the surface. Palm and other trees are numerous on the grassy banks of the stream, and gardens are to be met with. Two temples, one of Saráogís the other of Jagannáth, are famous buildings.

Ajabgarh.

A narrow pass to the west, down which trickles a rill, leads to a lakelet formed by a dam, and called Som Ságar. A perfectly legible inscription in Persian, on a stone, records that the dam was built s. 1654, H. 1038, in the time of Jaláludín Akhbar and Madho Singh (son of the Jaipur chief) Díwán. It states that in the Som Ságar there are living things, and it adjures all Hindús and Musalmans by Rám and Rahím not to disturb them.

The town of Ajabgarh and its dependent villages were up to the Three Year Settlement of Captain Impey held as one *mahál* or estate. At that Settlement the villages were separately contracted for.

It is probable that a good road from Narainpur and Thána Ghází, running south through the Ajabgarh valley, to a station on the Jaipur and Agra line, would prove a valuable railway feeder.

Baldeogarh. This pargana lies east of Bhángarh. The town has 1662 inhabitants, and is 20 miles from Thána Ghází. It formerly was known as Kapríwála. About s. 1830 M. R. Partáp Singh founded a fort and called it Baldeogarh, after the temple of Baldeo. The fort was completed by Bakhtáwar Singh.

Baldeogarh.

About four miles west of Baldeogarh, in a nook of the hills, are hot springs with reputed medicinal power. A fair to Narain is held here. Below them is a garden in which the "Keori," or screw pine, is grown; and their waters, copious for a spring of the kind, irrigate some lands of more than one village.

The quarries of Baldeogarh are spoken of elsewhere.

Partápgarh. This pargana forms the south-west corner of the state. The town is 13 miles from Thána Ghází, and has 1480 inhabitants. A rough road over a rougher pass connects it with Ajabgarh. Jhirrí, famous for its quarries of marble, described elsewhere, lies on this road.

Partápgarh.

M. R. Partáp Singh is said to have founded the town in s. 1832. It has well-to-do merchants and money-lenders, and in the month of Baisákh (spring) fairs to Deví and Narsinghjí are held. The town lies under a lofty conical hill with a fort on the top. The hill is covered with dauk, ním, sála, and pípal trees.

Thána Ghází, the headquarters of the tahsíl, is 26 miles south-west of Ulwur. It has 644 houses and 2968 inhabitants. The road connecting it with Ulwur is through the valley of the Rúpparel, and needs the improvement it is to receive.

Thána Ghází.

The town of Mominabád formerly lay a mile and a half east of the site of the present town. There the imperial Ámil was, it is said, murdered by a Gújar, whose daughter he wished to debauch. Ghází Khán, another official, thereupon destroyed

Mominabád and, s. 1518, founded the present town of Thána Ghází. Ghází Khán and his descendants remained, it is said, as Ámils until s. 1616, when the town came into the possession of the Rájá of Bhángarh. In s. 1825 Birj Singh Rájáwat, a relation of the Bhángarh Rájá, built a fortlet, which has grown into the present masonry fort overhanging the town.

Partáp Singh obtained Thána Ghází about s. 1832.

APPENDIX.

I.—TREATIES.

ARTICLES of a TREATY agreed upon between His Excellency GENERAL GERARD LAKE, Commander-in-Chief of the British Forces in India, in virtue of authority granted for that purpose by His Excellency the Most Noble the MARQUIS WELLESLEY, Governor-General, &c., and MAHARAO RAJA SEWAEE BAKHTAWAR SINGH BAHADER:—

ARTICLE FIRST.

A permanent friendship is established between the Honourable the English East Indian Company and Maharao Raja Sewaee Bakhtawar Singh Bahader, and between their heirs and successors.

ARTICLE SECOND.

The friends and enemies of the Honourable Company shall be considered the friends and enemies of the Maharao Raja, and the friends and enemies of Maharao Raja shall be the friends and enemies of the Honourable Company.

ARTICLE THIRD.

The Honourable Company shall not interfere with the country of Maharao Raja, nor shall demand any tribute from him.

ARTICLE FOURTH.

In the event of any enemy evincing a disposition to attack the countries now in the possession of the Honourable Company, or of their allies in Hindustan, Maharao Raja agrees to send the whole of his force to their assistance, and to exert himself to the utmost of his power to repel the enemy, and to omit no opportunity of proving his friendship and attachment.

ARTICLE FIFTH.

As, from the friendship established by the second article of the present treaty, the Honourable Company become guarantee to Maharao Raja for the security of his country against external enemies, Maharao Raja hereby agrees, that if any misunderstanding should arise between him and the Circar of any chieftain, Maharao Raja will, in the first instance, submit the cause of dispute to the Company's Government, that the Government may endeavour to settle it amicably. If, from the obstinacy of the opposite party, no amicable terms can be settled, then Maharao Raja may

demand aid from the Company's Government. In the event above stated in this article, it will be granted, and Maharao Raja agrees to take upon himself the charge of the expense of such aid at the same rate as has been settled with the other chieftains of Hindustan.

The above treaty, comprised in five articles, has been duly exchanged under the seal and signature of His Excellency General Gerard Lake, and under the seal and signature of Maharao Raja Bakhtawar Singh Bahader, at Puhessur, on the 14th day of November 1803, of the Christian era, agreeing with the 26th of Rujib, 1218 Hegira, and the 15th of Aghun, 1860 Sambat. When a treaty containing the above five articles shall be delivered to Maharao Raja, under the seal and signature of His Excellency the Most Noble the Marquis Wellesley, Governor-General, &c., the present treaty, under the seal and signature of His Excellency General Lake, shall be returned.

| The Raja's Seal. | (Signed) G. LAKE. | L. S. |
| Company's Seal. | (Signed) WELLESLEY. | |

This treaty was ratified by the Governor-General in Council the 19th December 1803.

TRANSLATION OF A SANAD FROM GENERAL LORD LAKE TO RAJA SIWAEE BAKHTAWAR SINGH OF ULWUR.

To all Mootsaddies, present and future, as well as to Amils, Choudhrees, Kanoongoes, Zamindars, and Cultivators of Parganas, Ismaeelpooro, and Moodawar, with the Talookas of Darharpore, Rutaee, Nimrana, Mandan, Ghelote, Beejwar, Suraie, Dadree, Loharoo, Boodwanah, and Bhoodchalnahur, under the Soobah of Shahjehanabad: Let it be known that between the Honourable the East Indian Company of England and Maharao Raja Sewaee Bakhtawar Singh the friendship which existed has been strengthened; therefore, with a view of proving and making this fact public to every one, General Lord Lake directs that the above-mentioned districts be made over to the Maharao Raja for his expenses, subject to the concurrence of the Most Noble the Governor-General, Lord Wellesley.

On the permission of the Governor-General being received, another Sanad will be given in place of the present one, which will be recalled.

Until another Sanad arrives, this one will remain in possession of the Maharao Raja.

Parganas Ismaeelpore and Moodawar, with the Talookas of Darbarpore, Rutaee, Nimrana, Mandan, Beejwar, and Ghelote and Suraie, Dadree and Laharoo, Boodwanah and Bhoodchalnahur.

Dated 28th November A.D. 1803, corresponding with the 12th of Shaban, 1218 Hijree, or Aghun Sood Pooranmassee, Sambat, 1860. (Signed) G. LAKE.

TRANSLATION OF AN ENGAGEMENT ENTERED INTO BY THE WAKIL OF THE RAO RAJA.

I, Aihmad Buksh Khan, having full powers from Maharao Raja Sewaee Bakhtawar Singh, engage, on behalf of myself and the Maharao Raja aforesaid, that one

lakh of rupees shall be paid to the British Government on account of the grant of the fort of Kishengarh, together with its dependencies and the stores contained in the fort and the parganas of Tijara, Tapokra, and Katumbar, received in exchange of Dadree, Budwanor, and Bhawna Kerjah, shall be given under the seal and signature of the Maharao Raja, also that the "Bund" of the Laswaree Naddi shall always be open, inasmuch as is necessary for the benefit of the country of the Bhartpore Raja. The Maharao Raja will strictly adhere to this agreement.

Whenever an engagement ratified by the Maharao Raja shall be received, this paper shall be returned.

This paper is to be considered as a formal engagement. 21st Rijile 1220 Hijree.

Seal of Aihmad
Baksh Khan.

(*A true translation.*)
Signed C. T. METCALFE,
A.G.G.

L. S.

ENGAGEMENT ON THE PART OF MAHARAO RAJA BAKHTAWAR SINGH, RAJA OF MACHERRY, dated 16th July 1811.

Whereas the strictest unity of interests is firmly established between the British Government and Maharao Raja Sewaee Bakhtawar Singh, and whereas it is expedient that this should be universally known and understood, the Maharao Raja hereby engages, for himself and his heirs and successors, that he will never enter into any engagements or negotiations whatever with any state or chief without the knowledge or consent of the British Government; with this view the present engagement is written on the part of Maharao Raja Sewaee Bakhtawar Singh this 16th day of July 1811 of the Christian era, corresponding with the 24th of Jamadool sanee 1246 Hijera, it being understood that the treaty formerly concluded between the two states is by no means annulled by the present engagement, but, on the contrary, is hereby confirmed and strengthened.

Seal of Maharaga Rao Bakhtawar Singh.

Signature of
Maharao Raja
Bakhtawar
Singh.

ENGAGEMENT ON THE PART OF MAHARAO RAJA SEWAEE BANEE SINGH.

Whereas certain districts, Tijara, Tapokra, Butaee, Moondawar, &c., were granted to the late Rao Raja Bakhtawar Singh by the British Government through the mediation of General Lord Lake, I cede an equivalent for those districts, half in territory and half in money, to my dear brother Raja Balwant Singh and his heirs in perpetuity, according to the desire of the British Government. The said Raja shall be absolute master of the ceded territory and pecuniary stipend. If he or any of his descendants die childless, and no heirs of his body remain, then the territory settled shall revert to the principality of Ulwur. If the said Raja or any of his descendants adopt any son other than the issue of his own loins, the territory and pecuniary stipend shall not go to the adopted child. The territory to be settled on the Raja shall be compact and adjoining to the frontier of the British domains, and shall be

under the protection of the British Government. Brotherly relation shall continue between me and the said Raja. The British Government shall be guarantee of this engagement both for me and for the said Raja.

Magh Soodi Jeth Sambat 1822, 14th Rajab 1241, Hegira, 21st February 1826.

(*A true translation.*)
Signed C. T. METCALFE,
President.

L. S.

Confirmed by the Governor-General in Council on 14th April 1826.

EXTRADITION TREATY between the BRITISH GOVERNMENT and His Highness SEWAEE SHEODAN SINGH MAHARAO, Raja of Ulwur, his heirs and successors, executed on the one part by Colonel WILLIAM FREDERICK EDEN, Agent to the Governor-General for the States of Rajpootana, in virtue of the full powers vested in him by His Excellency the Right Honourable Sir JOHN LAIRD MAIR LAWRENCE, Baronet, G.C.B., and G.C.L.I., Viceroy and Governor-General of India, and on the other part by LALLA OOMAPERSHAD, in virtue of the full powers conferred on him by MAHARAO RAJA SEWAEE SHEODAN SINGH, aforesaid :—

ARTICLE FIRST.

That any person, whether a British or a Foreign subject, committing a heinous offence in British territory, and seeking shelter within the limits of the Ulwur State, shall be apprehended and delivered up by the latter Government to the former on requisition in the usual manner.

ARTICLE SECOND.

That any person, being a subject of Ulwur, committing a heinous offence within the limits of the Ulwur State, and seeking asylum in British territory, will be apprehended and delivered up by the latter Government to the former on requisition, in the usual manner.

ARTICLE THIRD.

That any person, other than an Ulwur subject, committing a heinous offence within the limits of the Ulwur State, and seeking asylum in British territory, will be apprehended, and the case investigated by such court as the British Government may direct. As a general rule, such cases will be tried by the Court of the Political Officer, in whom the political supervision of Ulwur may at the time be vested.

ARTICLE FOURTH.

That in no case shall either Government be bound to surrender any person accused of a heinous offence, except upon requisition duly made by, or by the authority of, the Government within whose territories the offence shall be charged to have been committed; and also upon such evidence of criminality as, according to the laws of the country in which the person accused shall be found, would justify his apprehension, and sustain the charge if the offence had been there committed.

Article Fifth.

That the following offences be deemed as coming within the category of heinous offences:—

1. Murder.
2. Attempt to murder.
3. Culpable homicide under aggravating circumstances.
4. Thuggee.
5. Poisoning.
6. Rape.
7. Causing grievous hurt.
8. Child-stealing.
9. Selling females.
10. Dacoitee.
11. Robbery.
12. Burglary.
13. Cattle-theft.
14. Arson.
15. Forgery.
16. Counterfeiting coin or uttering base coin.
17. Criminal breach of trust.
18. Criminal misappropriation of property.
19. Abetting the above offences.

Article Sixth.

The expenses of any apprehension, detention, or surrender made in virtue of the foregoing stipulations, shall be borne and defrayed by the Government making the requisition.

Article Seventh.

The above Treaty shall continue in force until either of the high contracting parties shall give notice to the other of its wish to terminate it.

Article Eighth.

Nothing herein contained shall be deemed to affect any Treaty now existing between the high contracting parties except so far as any Treaty may be repugnant thereto.

Done at Mount Aboo, this 12th day of October, in the year of our Lord 1867.

(Signed) W. F. Eden,
Agent Governor-General.

(*In Persian.*)
Signature of
Oomapershad,
Vakeel of
Ulwur.

Ratify this Treaty. (Signed) John Lawrence.

This Treaty was ratified by His Excellency the Viceroy and Governor-General of India at Simla, on the 29th day of October 1867. (Signed) W. Muir,
Foreign Secretary.

The Ulwur Chief has (January 1877), under the Native Coinage Act of 1876, sent to the Mint of Calcutta, silver to be coined into two laks of rupees, and is about to enter into an agreement pledging the Ulwur State to abstain for thirty years from coining in the State Mint, and making stipulations regarding the destruction of worn coins, regarding counterfeit coin, the issue of coin, and the calling in of coin. His Highness is the first Native Chief in India to take advantage of the Native Coinage Act.

II.—GENEALOGICAL TREE OF THE ULWUR CHIEF.

RÁO KALIÁN SINGH of Mácherí.

- Agar Singh.
  - Háthí Singh.
    - Mukand Singh.
      - Tej Singh.
        - Zoráwar Singh.
          - Muhabbat Singh.
            - PARTÁP SINGH, 1st Chief of Ulwur.
              - BAKHTÁWAR SINGH, 2d do. (Adopted from Thána).
                - BANNÍ SINGH, 3d Chief of Ulwur (Adopted from Thána).
                  - SHEODÁN SINGH, 4th Chief of Ulwur.
                    - MANGAL SINGH, 5th do. (Adopted from Thána).
        - Zálim Singh, who founded *Bíjwár* family.
- Amar Singh, who founded *Khora* family.
- Shám Singh of *Pára*.
  - Nathú Singh, descendants are Thákurs of *Pára*.
  - Mádhú Singh of *Thána*.
    - Bhud Singh.
      - Dhír Singh.
        - Saleh Singh of *Thána*.
          - Hanwant Singh of Thána.
            - Hardeo Singh.
              - Surtán Singh of Thána.
              - Mangal Singh. Adopted by Chief's Widow.
          - Nand Singh of Sríchandpúra.
          - Banní Singh. Adopted by Chief's Widow.
        - Bakhtáwar Singh. Adopted by Chief.
- Isrí Singh, who founded *Palwa* family.
- Jodh Singh, who founded *Pai* family.

III.—SKETCH OF THE GEOLOGY OF ULWUR.

The State of Ulwur, situate a few miles to the east of the extended axis of the Aravali range is occupied by ranges of hills; the highest of which rise to an elevation of nearly 2400 feet above the level of the sea and about 1600 feet above the general level of the surrounding country, formed of wide sandy alluvial plains.

The direction of the ranges varies considerably; the most general is north and south to north-east and south-west, but in places the ridge describe a complete semicircle.

In the east of the meridian of the town of Ulwur, there are only narrow ridges, varying from 200 yards to a mile in width, but to the west the ranges form a large group of hills, in places upwards of twenty miles across, intersected by narrow valleys having the same general direction as the hills themselves; both, in fact, following the strike of the rocks.

A considerable variety of rocks are exposed in the hills. The principal are :—

- Quartzites, varying in texture from granitic sandstone to a fine compact quartzite.
- Bands of hornblendic rock.
- Limestones; some of them in the crystalline state and full of hornblendic minerals.
- Hornstone breccia.
- Argillaceous slates.
- Schists, containing andalusite, staurotide, garnets, &c.
- Granitic gneiss.

With the exception of the gneiss, the whole belong to one series of rocks which has been called the Aravali series.

Gneiss.

Very little of the gneiss is seen. It is confined to some isolated hillocks on the plain near Reni, and some outcrops at the base of the surrounding ridge, between Tatra and Parli, a coarse porphyrite granitic gneiss containing tourmaline is well seen, capped unconfirmably by the quartzites of the Aravali series.

The hills round Harsora are formed of an obscurely bedded gneiss; but it is doubtful to which series it belongs. The bottom beds of the Aravali series being sometimes gneissose; and in these hills there are no other rocks in contact to determine the point.

The Aravali series.

The rocks of this series, in the Ulwur hills, are greatly contorted and twisted. Their most general strike varies from north and south to north-east and south-west, but in places they describe nearly three-fourths of a circle. Many repetitions of the same rocks are met with, and the soft and hard rocks folded up together; the latter remaining as hills upwards of 1000 feet above the plain, while the former have been partially removed by denudation and the valleys formed in them.

The dip is always high, seldom at a less angle than 70 degrees.

The series has been divided into the following groups, in descending order :—

The Mándan group	The Ulwur group.
,, Ajabgarh ,,	,, Raialo ,,
,, Kushalgarh ,,	

Raialo group.

The bottom group, the Raialo, is exposed in the three bays, near the southern boundary of the state in which the towns of Baswa, Baldeogarh, and Raialo are situated. It is also seen a few miles further north near

Jhirrí. In the Baswa Bay the group is very poorly represented. It consists of a narrow ridge of quartzites just north of Todi, and a band of crystalline white marble dipping under the mass of quartzites of the Ulwur group.

In the Baldeogarh Bay, a broken ridge of quartzites extends from near the town of Bhángarh dipping north; under the marble of which there is a large spread extending about three miles north of the ridge. The quartzite is compact in texture, and grey in colour, and regularly bedded.

The marble varies considerably both in colour and texture, but white is the prevailing colour. A coarse or very finely crystalline marble can be obtained. Hornblendic minerals, such as tremolites, actinolite, and schorl, are very abundant in it. Another large spread of the marble occurs a little farther north at Kho.

The greater part of the Raialo spread is in Jaipur, but the northern portion of it extends into the Ulwur territory.

The relation of the Raialo quartzite to the gneiss upon which it rests cannot be determined, as no junction sections are exposed; there is a large spread of gneiss south of Raialo, but the junction is covered by *debris*. At Baldeogarh, the alluvium extends up to the southern side of the ridge of quartzite, covering the rocks upon which it rests. In the Todi section also, the alluvium extends up to the ridge, but gneiss is exposed in a well a few yards from it on the southern side. On both sides of these three bays the Raialo group is overlapped by the quartzites of the Ulwur group, which then rests upon the gneiss.

Ulwur group.

This is the most prominent group of the series, as not only are the highest, but the greater part of the hills formed of it. The Ulwur part is built on it, and the high hills on both sides of the Narainpura valley are formed of it. In fact, nearly the whole of the group of hills extending from Mandáwar to Rájgarh on the east and to Partápgarh on the west as well as the Tijára ridge, are formed of it.

The most important member of this group is the quartzites, of which there is a great variety. The greater part of it is regularly bedded, compact, and light grey in colour, but in places it is coarse in texture, and even conglomeratic. Ripple marking and sun-cracks are very common in the quartzites, and are particularly well seen in the Fort hill. An arkose rock is of frequent occurrence at the base of the quartzites, where the group rests upon the gneiss. Thin bands of schists are sometimes found interbedded with the quartzites, and bands of horblende are common particularly near the southern boundary of the state near Tahla and Kaler.

In an east and west section about the latitude of Ajabgarh, the quartzites are repeated at least a dozen times in a series of anticlinals and synclinals in which the rocks both above and below them are exposed.

As I have before said, the Ulwur group overlaps the Raialo and rests upon the gneiss. Sections of the junction of the two series are scarce, as it generally takes place near the base of a high scarp and is mostly covered by *débris*. Perhaps the best occurs under the Tatra ridge south of the road leading to Tatra. The granitic gneiss occurs at the base of the ridge, and upon this rests a regularly bedded coarse quartzite, dipping at a high angle to the west. North of the road some additional beds come in between the granitic gneiss and the quartzites. Resting immediately upon the granitic gneiss is a band of conglomerate about two feet thick, composed principally of rolled pebbles of quartz; upon this there is a considerable thickness of an arkose rock, the materials of which were apparently derived from the gneiss. This passes up

gradually into the ordinary quartzites of the series. On the eastern side of the bay south of Garhí a very similar section is exposed.

Near Bhadokar there is another junction in which the gneiss, composed principally of white feldspar, very little quartz, and plates of mica, forms a band about 12 feet across surrounded by the quartzites. In a little hill close by, near the base of the quartzites, there are some bands 1 foot to 1 foot 6 inches thick of detrital mica 2 or 3 inches across presumably devide from the gneiss.

In places the arkose rocks have been remetamorphosed to such an extent that, but for their connection with the gneiss below or the quartzites above, it would be difficult to tell them from the true gneiss. Thus the hills round Harsora and Samda are formed of obscurely bedded gneiss, but from their being isolated from the plain (the only rocks near is the ridge of quartzite at Mokanpura about half a mile south), I am unable to say to which series they belong.

The arkose rocks are well developed north-west of the town of Ulwur at Dadíkar. They there form a circle, filled with alluviums, blown sand, &c., covering the rocks below; the arkose rocks at base, particularly at the south-west corner, are highly crystalline, but in getting up the hill they pass gradually into the quartzites. Hills of the arkose rocks passing into the quartzites are met with at Palpur, Bágheri, Khirtal, and Palari.

Where the Ulwur group rests upon the Raialo as at Daríba, a thin band of black slates occurs below the quartzites. Similar black slates run through the series and are largely developed in the Ajabgarh group. The Daríba mines are in these black slates. In places the quartzites become very micaceous and have a schistose structure. This is the case near Rájgarh and Kirwari. It appears to be quite a local feature, and not constant in the series.

Near the base of the quartzites, several bands of hornblende are intercalated with them. Some of these bands are of considerable thickness and form hills several hundred feet high. Sometimes six or even more of these bands are seen alternating with bands of quartzites. These hornblende bands are very variable in the section; near Kánkwári and south-east of Partápgarh they are very numerous and attain to a great thickness. At Dadíkar and Hamirpur they are represented by two or three irregular bands and in some sections as near Rájgarh; where the whole of the Ulwur group is exposed, the hornblende bands are entirely absent.

The thickness of the Ulwur group varies in different sections; thus, near Ulwur and in the hills west of Rájgarh, an enormous thickness of quartzites is exposed, but towards the southern boundary of the state, as at the southern end of the Tatra ridge, or where the railway cuts through it west of Mandaor, the thickness is reduced to a few hundred feet.

Ajabgarh group.

This group contains a considerable thickness and a great variety of rocks, the principal of which are limestones, quartzite, hornstone breccia, and slates. The rocks of this group occupy the synclinal troughs formed by the quartzites of the Ulwur group, and in some of the ridges east of the town of Ulwur. These valleys are the Delawás, Kushálgarh, Ajabgarh, and the Narainpur.

A thick band of limestone, the lowest member of this group (it has been named the Kushálgarh limestone, as it is well-developed in that valley), rests upon the quartzites of the Ulwur group. The hornstone breccia is generally found on the top of the limestone, but is frequently absent. Above this there is a band of quartzite upon which rests a considerable thickness of black slates capped by a quartzite (the

Berla quartzite). Up to this there is a continuous section of the Ajabgarh group in the valleys; but the rocks above being only exposed in the isolated ridges east of Ulwur are consequently, difficult to place in the section. The ridge extending south from the Moti-dungri hill (close to Ulwur) composed of alternations of calcareous and quartzite bands is clearly higher in the section than the Berla quartzite, and the Goleta ridge, about six miles east of Ulwur, probably still higher in the section.

At the head of the Delawás valley the rocks are much contorted, and the Kushalgarh limestone is repeated in the two little valleys east of the Serawás. Lower down the valley at Rosra and Delawás the limestone is again seen with intercalated thin bands of schists and quartzites. Near Siliserh (four miles south-west of Ulwur) the hornstone breccia above the limestone is exposed. The hornstone breccia is, in some places, obscurely bedded, but it generally occurs in great masses devoid of any structure. It sometimes contains large pebbles of quartzites; this is the case at the southern end of the Siliserh lake, where it is largely developed. There is a large spread of the limestone in the Kushalgarh valley. It covers the whole of the bottom of the valley, nearly two miles wide, and extends from two or three miles east of Kushalgarh to the head of the valley at Talbrich; beyond this point it passes round the quartzites into the Narainpur valley. In the southern branch of the valley it extends to near Indok, where it becomes covered by the higher rocks of the group.

A thicker section of the Ajabgarh group is exposed in the Ajabgarh valley. The Kushalgarh limestone, resting upon the Ulwur quartzites, is seen on both sides, dipping towards the centre of the valley, though not so continuously on the west as on the east side. The hornstone breccia and the quartzites above appear to be very irregularly developed in this valley: the breccia is nearly continuous on the west side, and there is but little of the quartzites, but on the east side, particularly at the northern end, a considerable thickness of the quartzite and but little of breccia is seen.

The whole of the centre of the valley is occupied by the black slates. These rocks extend into the Narainpur valley as far as Ghází ká Thána, but north of that there are only a few small hills of the slates in the centre, and some of the limestone and breccia on either side of the valley. The remainder is covered by alluvium.

The eastern edge of the Ulwur quartzites at Ulwur and for a long way south dip at an angle of about 80 degrees to the east, under a broken section of the Ajabgarh group, here represented by a few hillocks of the Kushalgarh limestone and breccia, and the overlying quartzites. The slates are entirely covered by the alluvium, which extends to the Moti-dungri ridge, nearly the highest member of the group. Of the ridges on the eastern side of the State many of them are formed of the rocks of the Ajabgarh group. Thus in the hills forming a broken circle a few miles east of Ulwur; in the centre there is a hill of the Ulwur quartzites dipping in all directions towards the edge of the circle, and under the encircling ridge of the Ajabgarh rocks, consisting, on the eastern side, of the black slates and quartzites in which crystals of Andalusite are abundant. The rocks on the western side are higher in the section. At Loharwari there is a black limestone, probably the same as that in the Moti-dungri ridge, and above a considerable thickness of a rough blue quartzite largely quarried for grinding stones. Between the centre hill and the ridge are some hillocks formed of the Kushalgarh limestone and breccia.

The four ridges east of Málakhera, something in the shape of an inverted W, form a double anticlinal in which the Ajabgarh rocks are well represented. In the centre of the western there is a large hill of the Ulwur quartzites dipping under the Kushal-

garh limestone and breccia on three sides, viz., north, east, and west, above which come the black slates, with a band of talcose limestone near the base, and covered by the Berla quartzite of which the quarter portion of the four ridges are formed. This quartzite or rather quartzite sandstone, for it is less altered than most of the series, requires notice, as it makes a splendid building stone, and is largely quarried for that purpose; it is pearly grey in colour and contains numerous species of a black mineral, probably hornblende.

In the eastern anticlinal a similar section is exposed, with the exception of the Ulwur quartzites in the centre.

The western limit of the double anticlinal extends in a northerly direction as far as Nowjanwa, where the Ulwur quartzites of the Tijára ridge dip under it, and in a south-westerly direction some miles beyond the Deotí lake in a synclinal trough of the Ulwur quartzites.

The Mándan group.

The rocks of this group form the ridges in the north-west corner of the state, principally on the left bank of the Sábi river at Mándan, Bárod, and Tasing, as well as the double ridge at Mandaor, thirty miles to the south-east of Ulwur. The group consists of schists abounding in crystals of andalusite, staurotide, garnets and actinolite, and some thin bands of quartzite interbedded with them. There is some doubt as to the position of these rocks in the series or even if they belong to the series at all. This doubt arises from their occurring in isolated ridges disconnected from any known rock of the series. Near Barod, however, there is a long hill formed of the Kushalgarh limestone and breccia between two ridges of the schists, and separated from them about half a mile of alluvium.

Again, at the south-east corner of the state, at Mandaor, the double ridge of Mándan schists occurs between two ridges of Ulwur quartzites converging towards the south, and both dipping towards the schists, apparently forming a synclinal in which the schists lie. Mineralogically there is little difference between the Mándan rocks and those of the known Aravali series; thus the Ajabgarh schists containing andalusite, &c., in the hills east of Ulwur as well as the quartzites, are very similar to those of the Mándan group. So that it seems probable that the Mándan rocks readily belong to the series, and if so, is the highest group here represented.

The position of the Aravali series in the scale of the Indian geology is probably between the Gwalior and the Vindhyan series. There can be little doubt that they are older than the Vindhyans, as in Karauli there are some ridges of the Aravali rocks upon which the Kaimur sandstone, the lowest member of the upper Vindhyan series, rests unconformably. The evidence of their being younger than the Gwaliors is not so clear. There is no evidence upon this point in the Ulwur territory, as the only two series of rocks there exposed are the Aravali and the Gneiss. In a ridge near Hindoun the banded red jasper rocks of the Gwalior series are exposed dipping at a high angle to the north. On the north side are some hills of quartzite, sandstone, and limestone resting unconformably on the Gwaliors. These are probably outliers of the Aravalis, the rocks of which series cover a large area in the Biana hills, a few miles to the north. It is possible, however, they belong to the Vindhyan series, which occur a few miles to the south. It is some years since I saw the section, and at that time I had hardly seen the Aravali series, and not in a position to determine the identification with them. Another section bearing upon the question is found near Tunja, in Jaipur territory, where large pebbles of a rock very similar to the Gwaliors are found in a conglomerate of the Aravali series.

The useful minerals in Ulwur are more numerous than abundant. They consist of—

Economic geology.

Copper pyrites	Rutile.
Argentiferous Galena.	Manganese, and
Nickel.	Iron.

Several old copper workings exist in Ulwur, from which, through a long series of years, a considerable amount of ore has been extracted; but at the present time they are almost entirely abandoned. The natives say that some of the richest deposits of ore had to be abandoned in consequence of the influx of water. In other cases the richest mines fell together, burying a number of miners, and have not since been re-opened.

The following is a list of the localities in which copper-ore has been worked, or traces of it observed :—

Daríba.	Tasing.
In the ridge to the west.	Kushálgarh.
Indawás.	Bághani.
Bhángarh.	Partápgarh.

The most important of these is at Daríba. The mine is situated in a sharp anticlinical bend in the black slates and quartzites, the lowest beds of the Ulwur group. An adit level is driven into the hill through the black slates, in a southerly direction, parallel to the strike of the rocks. I could see no trace of a lode, but the ore appears to be irregularly disseminated through the black slates, a few specs and stains only being seen in the quartzites. Where richer nests of the ore were met with, the miners have extended their workings a short distance above and below the level. The miners declare that a rich nest of ore occurs in a pit sunk below the level near its southern extremity, but it had to be abandoned on account of the water.

The present drift was, I believe, begun under the instructions of Captain Impey, formerly Political Agent at Ulwur, to drain the pits sunk by the natives in the hillside.

The copper occurs in the form of copper pyrites, mixed with arsenical iron. Small quantities of carbonate of copper were observed in the mine, probably the result of the decomposition of the sulphur. The mine is now nearly abandoned, and but little ore is to be seen. I had some difficulty in finding a bit the size of a nut.

I found traces of copper in some black slates on the same geological horizon in the ridge a short distance west of Daríba.

Near Indawás there is a long open cutting from 20 to 30 feet deep, from which copper-ore has been extracted, but the workings are now full of water. About a mile from these workings some miners are engaged in sinking a small pit in Kushalgarh limestone, from which they get a little ore.

The Bhángarh workings consist of two or three small pits now fallen together.

I found traces of copper in the schist hills near Tasing.

The workings of Kushalgarh, Bághani, and Partápgarh have been abandoned for many years. The natives say that at the two latter places the workings were very extensive, and that the workings fell together suddenly, burying a large number of men.

Galena.

A few years since, a small deposit of silver lead ore was discovered in the Kushalgarh limestone near Gudha, and a pit was sunk in it, but after working for a short time the ore died out in every direction. The pit has now fallen together.

Mr. Mallet discovered some rutile (titanic acid) in some small quartz veins in the Moti-dungri ridge, a short distance south of Ulwur. Rutile.

Iron in large quantities occurs in two places near the base of the Aravali series. One near Rájgarh, and the other near Bhángarh. They supply the ore to a large number of furnaces in the state. Judging from the workings, an immense quantity of iron must have been produced by these mines. The excavations are several hundred yards long, and in places twenty or thirty wide. These excavations appeared to be at an angle to the strike of the rocks; but the rocks near are so disturbed, and the junctions covered by *debris*, that I was not able to determine the point. The following is an analysis of the ore from Bhángarh :— Iron and manganese.

A mixture of limonite, magnatite, and oxide of manganese

Contains 59·6 per cent. of iron, and
12 „ of manganese.

When making inquiries for the mineral "zaipurite," a mineral of cobalt, found in the Aravali series at the Khetrí mines in Shekawáti, I was shown a bit of iron, and the ore from which it had been produced. The iron was used for cannon balls, which flew into a number of fragments when fired. The ore came from the Bhángarh mine. On analysis both the iron and the ore were found to contain nickel, in the latter, however, only a trace. I tried to find the ore *in situ*, but was not successful. I was shown the pit from which it had been taken, but it had fallen together. Nickel.

Building materials, some of a very superior quality, are abundant in the Ulwur hills.

Limestone, capable of making good lime, exists in all parts of the state. The ordinary quartzite is a useful stone for rough buildings, walls, &c., but the Berla quartzite makes an excellent building stone. It is pearly grey in colour, very durable, not difficult to work, and easily quarried. It is largely quarried at Berla, Doroli, Bharkhol, and quarries of it could be opened in any part of the four ridges east of Málákhera. A large part of the Rájá's private station at Ulwur is built of this stone.

Schistose quartzites used for roofing, flags, &c., are largely quarried near Rájgarh, Kirwári, and Mándan. At the Rájgarh quarries I have seen slabs of this rock nearly 20 feet long and 2 feet wide. The Mándan rock produces large square thin slabs.

The Ajabgarh slates have been used for roofing most of the stations of the railway. It is not quarried, that I know of, in Ulwur, but some of the hills in the Ajabgarh valley would, I think, produce equally good slates.

The Talcose limestone at the base of the black slates is used for ornamental purposes in the form of carved door-posts, &c. It is a soft stone and easily carved, but I do not think it can be very durable.

The Raialo group produces a capital marble. The Taj at Agra is, I believe, built of the marble from this band. It is quarried at Jhirrí, and the natives there are still very clever in making "jalee," or perforated screens. Marble.

Coloured marbles can be had near Kho and Baldeogarh, and black marble from the Moti-dungri ridge.

Good millstones are made from the blue quartzites of the Goleta ridge.

CHARLES A. HACKET.

IV.—ABSTRACT OF SETTLEMENT REPORT.

Captain Impey's settlements.

Captain Impey, when Political Agent of Ulwur, made two summary settlements of the land revenue—the first for three years, the second for ten. They were based on an average of collections for a series of years, modified by a rough calculation of capacity to pay. The last expired in A.D. 1871, and in January 1872 a settlement officer was appointed, with directions to make a regular settlement of the revenue.

Summary settlement of 1872.

As this regular settlement could not be completed for several years, a new summary settlement was at once made, by which the revenue was raised seven and a half per cent., thus—

	Rs.
Average collections of Captain Impey's 3-year settlement of 1858,	1,429,425
Average collections of Captain Impey's 10-year settlement of 1861,	1,719,815
Annual demand fixed by summary settlement in 1872, . .	1,892,513

Survey.

The survey was made with plane tables. Efficient superintendents and inspectors were obtained from British territory, and about 90 measurers (*Amíns*); but 130 Patwárrís and others of the Ulwur State were, by dint of much effort, rendered proficient in the use of the plane table. These last surveyed nearly one-fourth of the villages. Field surveys were made of only the Khálisa or fiscal villages, which number 1431. Of the 357 rent-free villages boundary (*had bast*) maps were made.

Rent-rates.

The rentals were determined in the manner directed and practised in the North-West Provinces.* The different kinds of soil were marked off on the village maps, and the inspecting officer endeavoured by every means to ascertain the average rent of each kind in the locality. Cultivators, rent-free grantees in the neighbourhood, and officials were questioned about the rents; quarrels between cultivators and proprietors sometimes threw light on them. Heavily assessed villages, the proprietors of which could get as rent no more than the revenue from their tenants, would not attempt concealment. In villages where one "bhách" (or rate of revenue distribution) prevailed, that was often the true rent-rate for the worst lands in the hands of village servants. The old revenue crop rates of the pargana were always referred to, and compared with the result of the rent-rates proposed. The rent-rates adopted are shown below.

Assessment.

In assessing, the total assets of the village from all sources were taken into consideration, and all the information necessary to the assessing officer was arranged synoptically in a statistical paper prepared for each village.

The portion of the net assets fixed as the State share was generally two-thirds. But where three-fourths or more had been paid without apparent difficulty, three-fourths was determined. Favoured classes already spoken of were assessed at lower rates.

Appeals.

Appeals against the assessment were heard, tahsíldars consulted, and some modifications of the sums first fixed were made by the Political Agent.

The system of assessing villages with lump sums, instead of each field according

* Mr. Colvin's Manual and his Memorandum on the revision of settlements in the North-West Provinces were found specially valuable aids.

to the ryot-warree system, was adopted, as it had been in vogue even before Captain Impey's settlements.*

Reductions on the assessment of the ten-year settlement were given to the amount of Rs. 47,293; but the net increase on the collections of the last year of Captain Impey's settlement is for the first year of the new settlement 207,851, rising to 267,743 by the twelfth year. That is, an immediate increase of nearly 12 per cent. on the ten-year settlement, and nearly 3 per cent. on the summary settlement of 1872. The assessments are shown in the statement attached.

Results of Assessment.

The rate per bígha on the present cultivated area will be R. 1-7-4 the first year, and 1-8 the last.

A record of rights was laboriously compiled for each village; the papers were neatly bound together, and the village field-map copied on tracing cloth attached.

Record of rights.

Whilst the settlement was in progress, advances (takáví) to the amount of nearly Rs. 80,000 were made to villagers for the construction of wells. The lands they will irrigate were not assessed as irrigated.

Advances.

In very few of the villages possessing land irrigated by streams was a separate water-rate imposed to be levied each year only on land actually submerged. Though the area so irrigated varies greatly with the season, the people generally preferred lump sums.

Water-rates.

The position of Patwarrees has been greatly improved. Most formerly received under Rs. 50 a year. Now there are four grades, of which the pay is respectively Rs. 5, 6, 7, and 8 a month. A large number, about 85 out of 454,† learnt the use of the plane table sufficiently well to survey villages satisfactorily. The rest were compelled to prove their comprehension of the village map and their ability by means of it to restore destroyed boundary pillars. Detailed directions for the guidance of Patwarrees in the discharge of their ordinary duties have been issued.

Patwarrees.

The only tahsíl requiring notice additional to that in Part IV. is Govindgarh. It was formerly irrigated by the Rúparel brought into it by the Hazárí *bandh*, the dam which affected the battle of Laswaree. Although the tahsíl has not been so irrigated since s. 1894 (A.D. 1837), the high revenue rates

Govindgarh Tahsíl.

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* Before Captain Impey's settlements there were in vogue four modes of fixing the annual land revenue:—

Kankút, or appraisement of the standing corn.

Batai, weighment of the gathered grain. For the share taken by State, see page 184.

Chakota, a rough money assessment left to the villagers to distribute, and sometimes, though not often, prolonged for more than a season, or even more than a year.

Bigheri, or assessment by the pargana crop rate per bígha, fixed almost permanently by the Darbár for each kind of crop. Sometimes *bigheri*, *chakota*, and *batai* would all be employed in the same village in the same year.

Contract for a short term of years, sometimes with the proprietors, sometimes with a speculator. The latter would make his collections either in accordance with the pargana crop rates or by the other methods. This system began to come much into vogue forty years ago. It seems to have been introduced by Musalman ministers of M. R. Banní Singh; and before Major Impey's settlements it prevailed extensively, indeed pretty generally throughout the State.

† One hundred and twenty-one are in the first two grades. Amongst them the surveyors are included.

which were originally due to the irrigation had been more or less upheld, and the consequence was that the villages were in a very distressed state. Large remissions were necessary, and the revenue was reduced from Rs. 101,876 to Rs. 89,912. The revenue in some of the villages was so high that it was marvellous how the people paid it at all, and substantial reductions were possible, notwithstanding that the existing revenue was never reduced unless it was more than 75 per cent. of the net assets.

Date of commencement of new Settlement.

The new settlement, with the sanction of the Council, came into force on 1st September 1876, and is to run for sixteen years.

Cost.

The total cost of the settlement has been Rs. 310,000. Of this, Rs. 115,000 has been on account of survey.

The time taken has been four years and four months. This includes the operations connected with the summary settlement of 1872.

Captain Abbott was officiating Settlement Officer for twenty months, whilst Major Powlett was acting for Major Cadell as Political Agent of Ulwur.

Crops, crop-rates, tenures, proprietory rights, principles on which disputes were determined, have been treated of under " Agriculture," &c.

Judicial cases.

The judicial cases decided by the Settlement Department, exclusive of appeals to Political Agent, were as follows :—

Boundary	639
Proprietory right or *biswadárí*	2,810
Miscellaneous	10,171
Appeal	180
Total	13,800

RENT RATES PER SETTLEMENT BÍGHA, ADOPTED IN REGULAR SETTLEMENT OF ULWUR, 1876.

TAHSÍLS.	IRRIGATED VARIES. Rs. An. Rs. An.	UNIRRIGATED VARIES. Rs. An. Rs. An.	REMARKS.
Tijára Tahsíl.			
Tijára pargana—			
In 1st class villages .	from 2 12 to 4 8	from 0 14 to 1 12	
" 2d " .	" 2 4 " 4 0	" 0 12 " 1 8	
" 3d " .	" 2 0 " 3 8	" 0 8 " 1 4	
Tapokra pargana—			
In main circle . . .	" 2 4 " 3 2	" 1 0 " 1 6	The lowest irrigated is flooded land.
" north " . . .	" 2 4 " 3 4	" 1 0 " 1 8	
" east " . . .	" 3 0 " ...	" 0 14 " 1 4	
" south " . . .	" 3 4 " ...	" 1 0 " 1 6	
Mandáwar—			
1st class	" 2 0 " 5 4	" 1 8 " 3 0	Ditto.
2d "	" 2 0 " 5 0	" 1 4 " 2 12	
3d "	" 4 4 " 4 12	" 0 14 " 2 8	
Kishengarh—			
1st flooded circle .	" 2 8 " 5 8	" 1 4 " 3 8	Ditto.
2d " " .	" 2 8 " 5 0	" 1 2 " 2 12	
1st sandy " .	" 4 4 " 4 8	" 1 0 " 2 12	
2d " " .	" 3 12 " 4 0	" 0 14 " 2 8	
Kathumbar—			
Western sandy circle	" 4 4 " ...	" 1 2 " 2 0	Ditto.
Eastern loam "	" 4 0 " ...	" 1 6 " 2 0	
Northern flooded "	" 3 0 " 4 4	" 1 0 " 2 0	
Southern " "	" 3 0 " 4 0	" 1 2 " 2 2	
Govindgarh—			
1st class villages .	" 4 4 " ...	" 1 6 " 3 0	
2d " .	" 3 8 " ...	" 1 0 " 2 8	
Lachmangarh—			
1st class	" 3 0 " 5 0	" 1 0 " 2 4	Ditto.
2d "	" 2 12 " 4 8	" 0 14 " 2 0	
3d "	" 2 8 " 4 0	" 0 14 " 2 0	
Ulwur—			
1st class	" 5 0 " 6 0	" 1 0 " 2 8	
2d "	" 4 0 " 5 0	" 1 0 " 2 4	
3d "	" 3 8 " 4 0	" 0 14 " 2 0	
Rámgarh—			
1st class	" 4 0 " 6 0	" 1 0 " 3 0	Ditto.
2d "	" 2 12 " 6 0	" 1 0 " 2 8	
3d "	" 2 8 " 5 0	" 1 0 " 1 12	
Rájgarh—			
Pargana *Rení Mácherí* . .	" 1 12 " 4 10	" 1 0 " 2 1	Ditto.
" *Rájpúr*, one crop land	" 2 0 " 4 14	" 1 11 " ...	
" Double "	" 7 12 " ...	" ... " ...	
" *Rájgarh*	" 2 8 " 5 9	" 1 8 " ...	
" *Tahla*, one cropped land	" 2 8 " 5 1	" 1 7 " ...	
" Double "	" 9 6 " ...	" ... " ...	
Bahror—			
Loam I. circle . .	" 5 4 " 6 0	" 1 6 " 3 4	A rate intermediate between irrigated and unirrigated was charged on irrigable. A rate from 2 ans. to 4 ans. lower than *Bhur* II. was charged on sandy hillocks called *páth*.
" II. " . .	" 5 4 " 5 12	" 1 2 " 2 12	
Sandy I. " . .	" 4 4 " 4 12	" 1 2 " 2 10	
" II. " . .	" 4 0 " 4 8	" 0 12 " 2 4	
Bánsúr—			
Class I. . . .	" 1 8 " 5 8	" 0 12 " 2 2	Dofaslí, or double cropped land, is charged at 9 rs. in seven villages. The lowest irrigated is flooded land. *Kátlí* is charged Rs. 1-12 and Rs. 2-4.
" II. . . .	" 1 4 " 4 8	" 0 12 " 2 0	
" III. . . .	" 1 0 " 3 8	" 0 10 " 1 0	
Thána Ghází—			

STATEMENT OF SOILS, &c., IN FISCAL VILLAGES.

BARAH, or land lying near village site.										HAR, or land lying at a distance from village site.										DAHRI, KATLI, NAHRI, TALABI, land irrigated in various ways, see "Irrigation."				Total Cultivated.						TOTAL.
Chiknot, or clayey loam.		*Matyár*, or sandy loam. I.		*Matyár.* II.		*Bhur*, or sandy. I.		*Bhur.* II.		*Chiknot.*		*Matyár.* I.		*Matyár.* II.		*Bhur.* I.		*Bhur.* II.												
Well land.	Unirrigated.	Well land.	Unirrigated.	Well land.	Unirrigated.	Well land.	Unirrigated.	Well land.	Unirrigated.	Well land.	Unirrigated.	Well land.	Unirrigated.	Well land.	Unirrigated.	Well land.	Unirrigated.	Well land.	Unirrigated.	1st Class.	2d Class.	3d Class.	4th Class.	Irrigated.	Unirrigated.	Total.	Culturable.	Unculturable.	Revenue-free in Fiscal villages.	
12,780	2674	49,723	15,792	3095	2125	7484	6961	142	1401	33,411	56,483	77,986	353,488	12,015	119,273	18,039	323,377	1429	144,735	58,117	34,347	1358	5453	316,279	1,026,309	1,342,588	252,642	740,344	82,404	2,417,978

For the names and relative proportions of the different crops grown, see page 87.

TAHSÍL REVENUE STATEMENT.

No.	Name of Tahsíl.	Realised in last year of Ten-Year Settlement.	Average Annual Collections during Summary Settlement of 1872.	Assessment for first year of New Settlement.	Assessment for twelfth and following years of New Settlement.	Remarks.
1.	Ulwur	201,852	230,383	235,149	242,629	The collections of passed settlements often exceed the total amount previously assessed, owing to rent-free holdings falling in, and from other causes.
2.	Báusúr	148,091	149,161	150,167	163,234	
3.	Bahror	147,289	164,834	187,865	192,530	
4.	Govindgarh	98,431	99,278	89,912	90,112	
5.	Kathumbar	122,185	139,236	143,478	145,488	
6.	Kishengarh	166,824	182,975	193,145	198,645	
7.	Lachmangarh	152,217	159,481	161,127	164,672	
8.	Mandáwar	144,742	158,263	161,182	168,207	
9.	Rámgarh	168,272	183,058	183,847	188,437	
10.	Rájgarh	139,889	149,238	150,878	155,413	
11.	Tijára	129,643	148,751	154,100	159,000	
12.	Thána Ghází	132,599	141,372	149,035	151,410	
	Total	1,752,034	1,906,030	1,959,885	2,019,777	

GENERAL STATEMENT.

Castes of Proprietors of Fiscal Villages.																								Of Fiscal Villages only.			
																								Houses.			
Meo.	Ahír.	Hindú Rájpút.	Gújar.	Ját.	Míná.	Bráhman.	Khánzáda.	Musalman Rájpút.	Málí.	Saiyad.	Kayath.	Mughal.	Sakka.	Baniya.	Dhusar.	Khátí.	Kharwál.	Mirdha.	Pathan.	Shekh.	Mixed.	Total.	Cultivators.	'Non-' Cultivators.	Total Houses.	Population.
439	152½	177	108	94	78	64	26	13	4	5	4	3	1	1	2	1	1	1	2	1	253	1430½	69,479	58,128	127,607	590,328

DETAIL OF ALL THE VILLAGES IN THE STATE :—

Khálisa, or fiscal, *i.e.*, revenue-paying .	1431½
Muafí, or revenue-free	357
Istamrár, or permanently settled . .	6
Nahri, or under Canal Department, *i.e.*, not settled	3
	1797½

ALL THE STATISTICS BELOW REFER TO FISCAL VILLAGES ONLY.

Ploughs.		Land Cultivated (Settlement Bíghas).		Masonry Wells.		Well Runs.		Well Depths.					
								From surface of ground to Water Level.			Depth of Water.		
At Captain Impey's Ten-Year Settlement.	After Captain Impey's Ten-Year Settlement.	At Ten-Year Settlement.	After Ten-Year Settlement.	At Ten-Year Settlement.	After Ten-Year Settlement.	At Ten-Year Settlement.	After Ten-Year Settlement.	1st Class.	2d Class.	3d Class.	1st Class.	2d Class.	3d Class.
		Bíghas.	Bíghas.										
32,509	50,368	1,034,000	1,342,587	10,780	11,189	12,604	16,074	132	70	4	60	30	4

Detail of Wells (Masonry).				Wells *Kacha*, or non-masonry.			Cost of a Well.						Total Well Runs.			
							Masonry.			Non-masonry.			Fiscal.		Rent-free in fiscal villages.	
Wells on revenue-free land in fiscal villages.	Wells for irrigation on fiscal land.	Wells for drinking purposes.	Incomplete.	*Khálisa*, or fiscal.	*Muafí*, or revenue-free.	Wells out of use.	1st Class.	2d Class.	3d Class.	1st Class.	2d Class.	3d Class.	Of Masonry Wells.	Of Non-mas. Wells.	Of Masonry Wells.	Of Non-mas. Wells.
589	11,189	636	55	3407	123	3210	2000	800	100	80	30	2	16,074	2672	355	2

	Percentage of Total Cultivated Area.	Area in Settlement bíghas.		Settlement bíghas.	Name of Settlement.		Assessment.	*Istamrár*, or Perpetual Settlement.	Regular Settlement, which came into force Sept. 1st, 1876.	Assessment for Sixteen Years.	*Istamrár*, or Perpetual Settlement.	Total.	
Manured	12	164,196	Area cultivated by proprietors . .	742,637	Captain Impey's Three-Year Settlement	Had effect from 1858–59 to 1860–61	1,399,443	3862	1876–77	1,959,885	4872	1,964,757	Total rental of fiscal villages, 2,941,883
Irrigated	24	316,279*	Do. held on lease, or by tenants at will	428,229			1,425,554	...	1877–78	1,962,284	...	1,967,156	
Best crops (*bárí zabti*)	6	76,587	Do. by hereditary cultivators paying revenue but no rent . . .	147,581			1,448,300	...	1878–79	1,987,537	...	1,992,409	
Rabi or spring crops	22	288,036	Do. on rent-free grant from proprietors, not State grant	24,141	Captain Impey's Ten-Year Settlement .	From 1861–62 to 1871–72	1,721,150	...	1879–80	1,998,238	...	2,003,110	
Sugar-cane	$\frac{1}{5}$	2,795	Do. by *pais* or strangers . . .	149,608			1,741,754	...	1880–81	2,011,390	...	2,016,262	
Two crops a year, land (*dofaslí*) .	5	69,914	Average area to a plough. . . .	27			1,737,866	...	1881–82	2,014,479	...	2,019,351	
			Head of cattle . .	Number. 592,653			1,742,244	...	1882–83	2,017,389	...	2,022,261	
			Siwái income or assets not derived from the land .	Rupees. 15,423			1,745,631	...	1883–84	2,018,269	...	2,023,141	
							1,748,528	...	1884–85	2,019,527	...	2,024,399	
							1,750,026	...	1885–86	do.	...	do.	
							1,751,124	...	1886–87	do.	...	do.	
							1,751,107	...	1887–88	2,019,777	...	20,204,649	
							1,755,479	...	1888–89	do.	...	do.	
					Summary Settlement of 1872 .	Had effect with little alteration till regular settlement came into force .	1,888,651	...	1889–90	do.	...	do.	
									1890–91	do.	...	do.	
									1891–92	do.	...	do.	

* Well land, 219,877 ; flooded, canal, &c., 96,402.

V.—AGREEMENTS BETWEEN THE BRITISH AND ULWUR GOVERNMENTS.

AGREEMENT between the BRITISH GOVERNMENT and HIS HIGHNESS SEWAI MANGAL SINGH BAHADUR MAHARAO RAJA OF ULWUR, his heirs and successors, executed on the one part by Major Thomas Cadell, V.C., Political Agent at the Court of Ulwur, under authority from Alfred C. Lyall, Esq., Officiating Agent to the Governor-General for the States of Rajpootana, in virtue of the full powers vested in him by His Excellency the Right Honourable Edward Robert Lytton Bulwer Lytton, Baron Lytton of Knebworth, G.M.S.I., Viceroy and Governor-General of India, and on the other part by Pandit Rupnarain Rai Bahadur, Member of the Regency Council, Ulwur, in virtue of the full powers conferred upon him by the Government of Ulwur.

Whereas the British Government is desirous of abolishing artificial restrictions on and impediments to internal trade, and in pursuance thereof proposes to abolish the inland customs line and the duty thereat levied on sugar and other saccharine produce exported from British territory into Ulwur and other Native States; and

Whereas the Government of Ulwur is willing to co-operate with the British Government in giving effect to this measure, both by making such arrangements in its own territories as may render the abolition of the inland customs line in the neighbourhood of the Ulwur State possible without risk to the Imperial salt revenue, and by abolishing all duties on salt, sugar, and all other articles, entering, leaving, or passing through its territories; and

Whereas the salt now manufactured within the Ulwur territories is limited in quantity and inferior in quality;

The following articles are agreed upon :—

ARTICLE FIRST.

From and after a date to be fixed by the British Government, the Government of Ulwur shall suppress and absolutely prohibit and prevent the manufacture of salt within the Ulwur State, whether overtly or under the guise of manufacturing saltpetre or other saline product, and shall destroy existing saltpans, so that salt cannot be made therein.

ARTICLE SECOND.

From and after a date to be fixed by the British Government, no export, import, or transit duty of any kind shall be levied by, or with the permission or knowledge of, the Ulwur Government within the Ulwur territories.

Provided that nothing in this article shall be held to prohibit the levy of octroi, choongi, or other cess or duty on any articles imported into towns within the Ulwur territory, and intended for actual consumption therein, subject only to the condition that such octroi, choongi, or other cess or duty, shall not be levied in any town where it is not levied at the time of the conclusion of this agreement, unless such town contains a population of not less than five thousand (5000) inhabitants; and

Provided further, that nothing in this article shall be held to debar the Ulwur Government from levying any such duty on bhang, ganja, spirits, opium, or other intoxicating drug or preparation, as it may consider necessary for excise purposes.

ARTICLE THIRD.

The Government of Ulwur shall prohibit and prevent the importation into and consumption within the Ulwur territories of any salt not being salt produced at works controlled by the British Government, and which has paid the duty levied by the British Government on salt so produced.

The Ulwur Government shall also, if so required by the British Government, prevent the export from its territories into British territory of any of the intoxicating drugs or preparations referred to at the close of the preceding article.

ARTICLE FOURTH.

If any considerable stock of salt be proved to exist within the Ulwur territories at the time when the arrangements herein agreed upon shall be brought into operation, the Government of Ulwur shall, if so required by the British Government, take possession of such stocks of salt, and shall give the owners thereof the option either of transferring the salt to the British Government at such equitable valuation as may be fixed by the Government of Ulwur in concurrence with the Political Agent in Ulwur, or of paying to the said Agent a duty not exceeding Rupees 3 per maund. In the event of the owners as aforesaid accepting the latter alternative, they shall be allowed to retain the salt on which duty as provided may be paid.

ARTICLE FIFTH.

The British Government shall at its own expense maintain one or more officers with a small establishment, which officer or officers shall be under the orders of the Government of Ulwur, and shall, when so ordered, visit any part of the Ulwur territories, and report to the Government of Ulwur, or to such officials as may be appointed by the Government of Ulwur to receive such reports, any infractions or alleged or suspected infractions of the orders which the Government of Ulwur may issue for the purpose of giving effect to Articles I. and II. of this agreement, and the officer or officers aforesaid may be invested by the Government of Ulwur with authority to investigate all such infractions and to prosecute the offenders before such of the Ulwur tribunals as the Government of Ulwur may appoint for the trial of such offenders.

ARTICLE SIXTH.

In consideration of the due and effectual observance by the Government of Ulwur of all the stipulations hereinbefore provided, the British Government agrees to pay to the Government of Ulwur yearly the sum of one hundred and twenty-five thousand rupees in half-yearly instalments, the first instalment to be paid after the expiration of six months from the date fixed as provided in Articles I. and II.

Provided that it be proved to the satisfaction of the Government of Ulwur that private rights have in any case been infringed by the suppression of local manufacture above provided for, the said Government shall equitably compensate any persons whose rights have been infringed for any losses thereby sustained.

Further, the British Government engages to deliver yearly at Sambhur, free of cost and duty, one thousand maunds of salt of good quality for the use of the Government of Ulwur to any one empowered by the said Government of Ulwur in that behalf.

ARTICLE SEVENTH.

None of the stipulations herein agreed upon shall be in any way set aside or modified without the previous consent of both parties.

No. 1148P.

From the OFFG. SECRETARY to the GOVERNMENT of INDIA to A. O. HUME, Esq., C.B., on Special Duty.

(*Foreign Department, Political.*)

SIMLA, 22*d May* 1877.

SIR,—In reply to your letter No. 36, dated 9th April 1877, I am directed to say that the Governor-General in Council approves the revised draft Agreement submitted therewith, which it is proposed to execute between the British Government and the Ulwur State.—I have the honour to be, Sir, your most obedient servant,

(Signed) T. H. THORNTON,
Offg. Secy. to the Govt. of India.

AGREEMENT under the Native Coinage Act, 1876, with HIS HIGHNESS THE MAHARAO RAJA OF ULWUR.

ARTICLES OF AGREEMENT made between the GOVERNMENT OF INDIA on the one part, and HIS HIGHNESS THE MAHARAO RAJA OF ULWUR of the other part.

Whereas under the Native Coinage Act, 1876, the Governor-General in Council has power from time to time to declare by notification in the *Gazette of India* that a tender of payment of money, if made in the coins, or the coins of any specified metal, made under the said Act for any Native State, shall be a legal tender in British India. And whereas by section four of the said Act it is declared that such power shall be exercisable only under certain conditions, amongst which is the condition that the Native State for which such coins are coined shall enter into agreements corresponding with the first three articles of these presents. And whereas by section five of the said Act any such State is authorised to send to any mint in British India metal to be made into coin under the same Act, and (subject as therein mentioned) the Mint Master is required to receive such metal and convert it into coin.

And whereas His Highness the said Maharao Raja of Ulwur is a Native State within the meaning of the said Act, and has, pursuant to such authority, sent to the Mint of Calcutta silver to be coined under the said Act into two lakhs of rupees, and has requested the Government of India to exercise the power hereinbefore recited in the case of the said coins, and the Government of India has consented to exercise such power by issuing the requisite notification in the *Gazette of India* on the execution by His Highness the said Maharao Raja of Ulwur of this Agreement.

Now these presents witness, and it is hereby agreed between the parties hereto as follows (that is to say) :—

First, His Highness the Maharao Raja of Ulwur agrees for himself and his successors to abstain during a term of thirty years from the date of the notification aforesaid from coining silver in his own Mint, and also undertakes that no coins resembling silver coins, for the time being a legal tender in British India, shall after the expiration of the said term be struck under the authority of himself or his successors, or with his or their permission at any place within or without his or their jurisdiction.

Secondly, His Highness the said Maharao Raja of Ulwur hereby agrees for himself and his successors that the law and rules for the time being in force, respecting the cutting and breaking of coin of the Government of India reduced in weight by reasonable wearing or otherwise, or counterfeit, or called in by proclamation, shall apply to the coins made for the said State under the said Act, and that the said State will defray the cost of cutting and breaking them.

Thirdly, His Highness the said Maharao Raja of Ulwur further agrees for himself and his successors not to issue the said coins below their nominal value, and not to allow any discount or other advantage to any person in order to bring them into circulation.

Fourthly, His Highness the said Maharao Raja of Ulwur agrees for himself and his successors that if at any time the Government of India calls in its coinage of rupees, His Highness or his successors will, if so requested by the Government of India, call in, at his or their own expense, all coins made for him under this Agreement.

In witness whereof His Highness the said Maharao Raja of Ulwur and A. B. on behalf of the Government of India have hereunto set their hands and seals the day and year first above written.

INDEX.